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[ONE PENNY.]

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NOTES OF THE WEEK.

THE President of the French Republic was favoured with ideal weather for his visit to the City on Wednesday, and that same evening a large company of German pastors, professors, and church dignitaries arrived in London, as the guests of a committee representing all the churches of this country. Of the significance of this visit we have spoken in our leading article, and here would only call special attention to the public meeting to be held in the Albert Hall on Monday evening. It is to be a demonstration of Christian unity in the interest of peace, hitherto, we believe, unique of its kind. Admission to the meeting is by ticket only, but these may be had for the asking. Application should be made at once to the Rev. W. Thomas, 18A, Memorial Hall, Farringdon-street, E.C.

THE debate last week on the second reading of the Education Bill ended rather more encouragingly than it opened. To judge from the speeches of the first two days it looked as if the chances of agreement were as remote as ever, and even on the closing day Mr. Balfour gave expression to hints that were ominous. In reply the Prime Minister made an earnest appeal for a conciliatory spirit. The continuance of the present wrangle appeared to him nothing short of a scandal, and he particularly emphasised the discredit attaching to any who, for political advantage, should block the way to peace. On the whole a hopeful temper prevails, in spite of ex-

tremist utterances, and good citizens will look eagerly for the outward signs of that sensible conferring between parties which is supposed to be going on under the surface.

FRIENDS of the Licensing Bill have been troubled by the decision, apparently inevitable, to postpone further consideration of that measure till the autumn session. The worst might be expected if, following the unhappy precedent of Mr. Birrell's Education Bill, the discussion in committee should be so protracted as to leave the Lords a plausible plea of rejecting the Bill for lack of sufficient time to consider it. No doubt the Government will sedulously avoid this pitfall. A preliminary resolution limiting the time for discussion will certainly be carried, and if modifications acceptable in the main to the moderate politicians to be found in both parties can be devised, the progress of the Bill need not be seriously hindered. But whatever else is done, the Government are so deeply pledged to this legislation that Temperance reformers need not fear but that the most strenuous effort will be made to carry it.

LAST week the Rev. J. Fisher Jones, the Unitarian minister of Cheltenham, conducted the funeral of Mr. John Waddingham, J.P., of Guiting Grange, Cheltenham, in accordance with instructions left by the deceased gentleman. There was a large assembly on the occasion, including magistrates, county councillors, and other gentlemen of position, Mr. Waddingham having been chairman of the Winchcombe magistrates. We believe Mr. Waddingham had formerly shown his interest in our work in the West of England as a contributor of substantial financial aid. A keen critic of certain modern Church tendencies, his sympathies were with the "broad" school of thought, and in our late friend, the Rev. Walter Lloyd, he found a writer whose criticisms he much appreciated.

THE General Assembly of the Church of Scotland has postponed for a year the thorny problem of the Confession of Faith. Endeavours have been made to devise a form of sound words which would at once "loose and bind," as a Scottish critic puts it. The present formula of subscription to the Confession is felt to be a burden by many, who, without being very heterodox, are certainly conscious of a gulf between their convictions on some points and the definitions of the creed. Already the Assembly has sent out a revised formula to give relief to such

minds, while safeguarding the essential doctrines, but the majority of the presbyteries have rejected it. No fewer than five presbyteries sent up proposals for a new formula, but the Assembly by more than two to one referred them all to a committee which is to report to the next Assembly.

THE customary attendance of a large number of ministers at the Thursday morning service at the City Temple during the week of the Congregational Union meetings, gave the Rev. R. J. Campbell a valuable chance—of which he was not slow to avail himself—of clearing up one aspect of his teaching on which he considers he has been most egregiously misrepresented, viz., the nature of sin. After quoting a specimen of this misrepresentation which had fallen only a short time before from the lips of the Anglican Bishop of Hull, Mr. Campbell proceeded in no equivocal terms to trace the misrepresentation to its source. He then went on to say that the doctrine of sin as preached and believed in the churches to-day was an immoral doctrine. He denied its positive nature, and defined it as "simply the quality of an action, or course of action, or a whole life." He insisted powerfully and, as many would judge, convincingly, on the social nature of sin—that all sin is selfishness, a violation of justice towards one's neighbour. By what a man omitted to do the world was the poorer. And then, said Mr. Campbell, "If a man has been living a clean life, a life of earnest devotion to duty, there is something unreal about trying to awaken in him what is commonly called the sense of sin." It was a pernicious thing to encourage people to come to church to confess abstract sinfulness, and to go away, "to go on living comfortable, self-satisfied lives, in which the sense of what is owing to the common life seldom awakens."

AT a district synod of the Primitive Methodists the other day, one of the speakers, the Rev. F. Jeffs, said the story of Primitive Methodism was not the story of the moulding and improving of the men by means of an environment of beneficial institutions. It was rather the story of the men rising to mastery over the unfriendly environment and creating for themselves beneficial institutions. Friendly environment and beneficial institutions must be the product of the workers who had risen and would rise superior to surroundings. Primitive Methodism had supplied an inspiring lesson to the workers, the patriots, the reformers in the midst of the masses of England.

It is announced that the United Methodist Church reports a decrease of 799 members, but an increase of members on trial by 1,114.

THE decline of the Wesleyan Class Meeting is well illustrated by the statistics of eleven circuits in the Oxford district. From these it appears that of 6,938 members, 3,429, nearly one half of the whole, belong to classes which do not meet, or have actually made no attendances; that over 14 per cent. more made three attendances or less in the quarter; and about the same proportion made over nine attendances (that is presumably out of a possible 13). It seems probable that no remedy that can be applied can prevent the class meeting from dying out. It served a good purpose and was indeed at one time indispensable. The problem of the present would seem rather to be what shall *take the place* of the class meeting, and serve, as it served to bind the members in a conscious brotherhood, and to strengthen the spiritual life of the man or woman seeking for full redemption."

THE annual report of the Co-operative Union shows a continued increase in the amount of co-operative trade. Although the actual number of societies has decreased by 14 owing to amalgamation of some of the smaller with larger societies, the total membership has increased by 101,331, making an aggregate of 2,434,085. The share capital now amounts to £32,055,229, an increase of £1,797,420 for the year, and the trade done during the year was £105,717,699, an increase of £7,783,942. As the profits for the year were £12,003,341, and already within the co-operative organisations, £9,603,438 has been spent on house buildings, it is manifest that if co-operators take up in earnest the scheme for a co-operative garden city, the money can be found to finance it.

CO-OPERATIVE societies usually set aside a small proportion of their profits as an educational fund. Mr. W. R. Rae recently read a paper at the Teachers' Conference at York urging that this fund should be used in a way to further education more effectively. At present, it might almost as truly be called an entertainment fund. "No education grant," said Mr. Rae, "is ever sufficiently big to leave any margin for the attractive meeting, the comic song, the speech gathering, the grown-up trip to the seaside." And yet the most usual use of the fund is in such directions. Frequently a concert is given with a short address on co-operation as one item of the proceedings. "My hope is that some day the co-operative world may see societies, distributive and wholesale, members, purchasers, and employes, tackling with interest the provision of an educational centre, call it hostel or university, or by any other name you prefer, that shall train the leaders of the days that are to come in co-operative ethics, principles and practice," said Mr. Rae. Certainly a more serious educational activity is desirable to lead on the ordinary member from the supposition that dividend is the main object, to an appreciation of the brotherhood ideals of the movement.

ENCOURAGED by the success of the pioneer co-partnership village, known as Ealing Tenants, Limited, Councillor J. S. Nettlefold, Chairman of the Birmingham Corporation Housing Committee, started some twelve months ago the Harborne Tenants, Limited. Last Saturday the first eight houses were formally opened, in the presence of a large assembly by Mr. Vivian. Other houses are nearing completion. Fifty-three acres, ten of which have been reserved as open spaces, playgrounds, and allotments, are being laid out, and the average number of houses per acre on the whole estate is just under ten. No tenant is sole owner of a house, but he is part owner of all the houses. As applied to the needs of the working classes, this system has a unique advantage in that it facilitates the mobility of labour. As tenant co-partnerships increase, transfers of tenants from one district to another will become customary. Birmingham has a bye-law, which is not usual in other cities, the effect of which is to keep down the cost of estate development and thereby to encourage town planning.

ONE of the most interesting schemes of housing reform is that known as the Co-partnership system. The founder of this system is Mr. Henry Vivian, M.P., who describes it as an effort to harmonise the interests of capital and labour, by equitably distributing the profits made, and encouraging labour to acquire capital to share in its administration. In the first instance a plot of land is bought with outside capital. Intending tenants of the houses to be erected invest small sums, at a fixed and moderate rate of interest, any profit over this rate being capitalised as accumulated shares. Subsequently the tenant gets a good house, built under garden city conditions, at a rental not higher than he would pay in the ordinary way; he benefits in all the profits of the society; he secures a social atmosphere of common interests and collective friendship, and is not put to loss should circumstances require him to leave the neighbourhood. The tenants as a whole can ultimately, by means of accumulated capital, buy out the outside capitalists and acquire the property.

DR. R. WARDLAW THOMPSON, took as the subject of his address from the chair of the Congregational Union, "Foreign Missions—the Message, The Task, the Power." He contrasted the message as it appeared to our fathers a century ago with the message as it appears to us to-day. "We have abandoned," he said, "that narrow Calvinism. . . . We are not prepared to sweep to a hopeless doom all the countless hosts of men and women who generation after generation have peopled this earth, and have passed hence without a chance of hearing of the Saviour of sinners. . . . If God's intention is to save, and yet, after all, nine-tenths of the human race pass into eternity, either to destruction or to endless separation from God, then the powers of evil have gathered the harvest of human life indeed!" As to other religious systems Dr. Thompson admitted that they enshrined great spiritual truths, and that their founders were men to be classed

amongst those "holy men who spake as they were moved by the Holy Ghost." It is well that such utterances have come from one of the foremost of modern missionary organisers. Such an attitude must profoundly modify the missionary methods of the future. It must also raise the questions as to whether there is an absolute religion, as to whether Christianity is such a religion, and as to how far it is sound economy to press it upon the peoples of the world.

THE English Committee for the celebration of Tolstoy's eightieth birthday intends to proceed with its scheme, as it is considered certain that such celebration as is proposed would not displease Tolstoy. It is intended to prepare an address of congratulation to be signed by persons who are in sympathy with Tolstoy, and to publish and distribute as widely as possible a cheap edition of his writings in English. The widespread circulation of his works, it is understood, is the form of celebration most pleasing to Tolstoy. The address will lie for signatures after June 15 at 14, St. James's-square, S.W.; Messrs. Williams & Norgate's, 14, Henrietta-street, Covent-garden, and Mr. A. C. Fifield's, 44, Fleet-street.

A MAY sermon, from the text, "Come, buy wine and milk without money and without price," is issued by the Rev. E. I. Fripp this month, in his series, "The Spade and the Sickle." Here is a bit of it—"It is true of Nature as of everything God has made, that while a little knowledge may estrange us from it, a great deal of knowledge brings us back in reverence. It does not, it cannot, give us *all* we want; but it gives us so much. Nathaniel Hawthorne speaks of 'bathing himself in the refreshing waters of solitude and the open air.' Such a bath cure is the best and the cheapest. The creation is a healthy, wholesome, invigorating *recreation*. We are strengthened and comforted by it. The sea, the stars, the mountains bring peace. They rebuke the worries and banish the littlenesses which madden us. The vulgarity and greed of the world are forgotten in their large and quickening presence. The ministry of Nature is akin to that of Jesus Christ—her influences are full of redeeming grace."

WELLINGTON, NEW ZEALAND.—The secretary of the British and Foreign Unitarian Association has received the following donations in response to the appeal of the Rev. W. Tudor Jones for assistance in building a new Church at Wellington:—Mrs. Robert Blake £10, Mr. G. W. Chitty £2 2s., Miss S. S. Dowson £2 2s., Lady Durning-Lawrence £10, Mrs. George Holt and Miss Holt £50, Mr. C. F. Pearson £20, Miss Preston £20, Miss A. E. Shaen £2 2s., Mrs. Shannon £5, Mrs. Temple £2 2s., Mr. H. Woolcott Thompson £5, Rev. C. B. Upton £1 1s. Any of our readers who wish to contribute towards this deserving object are desired to send their contributions to the secretary at Essex Hall. He will be pleased to forward the amounts received to New Zealand.

LE SILLON III.

THE Editor, in his innocence, imagined that when I undertook to write on Le Sillon I was going to give an account of the congress I attended. But, really, life would be a feeble business if one always did the expected thing, especially when the unexpected is the more sensible. However, he is good enough to think the subject sufficiently interesting for a brief final note.

The congress was held in Paris in the early part of April. There were a few delegates present from other countries—sympathisers with the spirit of the movement who were not of it in the most intimate sense. Essentially the congress was one of Sillonists to take counsel together, and inspire one another in their great work of penetrating French society with the democratic idea. I have already said they are orthodox Catholics, passionately enthusiastic for the moral and social implications of their faith. Very noticeable was the number of young men. They were there in their hundreds. The attendances at the meetings varied from about 2,000 to 6,000. Whatever the hall they were held in, it seemed to be full. There were four or five days of continuous gatherings. I always thought that we in England nearly exhaust the capacity of human endurance in the reckless crowding of meeting upon meeting in a single day. At this congress I learnt a fuller respect for human nature. The first meeting would be from 9 to 11.30; the second from 2.30 to 5.30; the third from 8 to 11—and each one would be overflowing, good-tempered, alert, enthusiastic. Hardly anybody seemed to go out before the proceedings were over. I looked with amazement from the platform upon a crowded audience at 11 p.m., unexhausted, exuberant. I do not suggest the setting up on our side of a two-power standard. The reflection which did, and does occur, is that the cause which could induce such a spirit has vitally seized the imagination, and is a force to be reckoned with.

The meetings themselves were exceedingly good. There were no dull speeches, no poor speakers. I never hope to hear as much relevant thought admirably expressed in a succession of meetings on our side of the Channel. And part of the interest of it was that they had the peasant to speak, so to say, out of the heart of the country, as well as the highly cultured city dweller. And it was delightful to experience the warmth with which he was received, listened to, and congratulated on saying what was really significant. The dulness of respectability was absent. Another point which greatly struck one was that the meetings were real conferences. There was no cut and dried arrangement of speakers, no distracting influence of supporters of a paper talking apart from its chief points on lines of their own. The opener having given his address, questions or contributions strictly relevant were invited. Formal speeches, repeating his ideas in other forms, or going off into other issues, would not be tolerated. The matter before the meeting was just what had been introduced. That had to be discussed and nothing else, and discussed in a severely practical way. Someone would rise and raise a point in criticism, which would there and then be answered by the opener or the chairman; and fre-

quently there was a triangular conversation, the whole meeting taking an intense interest until that particular question was exhausted. Then another would be raised by someone else, and the same process be repeated. Everybody meant business, and was intent on getting that special matter thoroughly illuminated. This might be looked on, perhaps, as an ordeal for the reader of the paper. His cross-examination was severe. But all it meant was that he should be master of his subject, and certainly I heard no one put to shame. Imagine an Essex Hall Conference conducted on such lines! Usually we had three papers at a meeting dealt with in that manner. Occasionally, indeed, what was said deeply moved a man whose ability and worth have given him the influence of a leader; and he would intervene with a speech, but it was always directly to the point. The most stirring utterance of the congress was, I think, an impromptu by Marc Sagnier, when a speaker had characterised Le Sillon as a political party. The whole mind and heart of the man flamed into such words as swept through the audience with the kindling power of inspiration. With scorn he flung back the charge that Le Sillon is a Catholic party, and as one possessed by the truth he was speaking, made us realise that for him and his comrades Catholicism is the moral inspiration of which democracy is the inevitable outcome.

The actual subjects discussed were those of which I have already written in general terms. The one practical new proposal introduced was that the weekly paper should be turned into a daily. And in course of time that will, no doubt, be accomplished, although, like wise men, they intend to see their way financially before making so important a venture.

There were several delegates from other countries present, as I have said. So far as I know I was the only Englishman. On the second evening I attended a banquet at which all the visitors were entertained. I hope I have been forgiven the bad French in which I conveyed the greetings of the National Conference Union for Social Service, and expressed my personal pleasure. Once again, at the closing "tea," I had to afflict sensitive ears, but not without finding a way to kindly hearts. I like to recall the splendid enthusiasm of that final meeting, the speaking of last words so full of the sense of the worth of the congress, of high courage, and swinging hope. A tea, but not in any sense with which we are familiar. Tall glasses were on the table, and these were filled with tea during the evening, which was drunk with an entire casualness, nearly cold, I suppose for the sake of keeping some sort of touch with mundane things. Besides the speeches there was an original song sung dramatically by the poet of the movement; and other songs, also original, by a Breton bard and his wife. One of these was thoroughly up-to-date, and struck a note to which the response was overwhelming. The question of the transference of Zola's remains to the Panthéon was being discussed; and the bard dealt very faithfully with the author who, to him, was the traducer of the working man and the soldier. After describing these as the novelist represents them, he finished

each stanza with such words as " Soldier, it is not thou!" And, to end all, the "Marseillaise"! What an effect this anthem has when accompanied by a band and sung by 6,000 people! That I heard, but at the closing meeting perhaps there were not more than 3,000. Yet even then it moved us like a marching song to imagine and accomplish mightier deeds.

ADDISON A. CHARLESWORTH.

MATTHEW CAFFYN AND CHURCH DISCIPLINE.—I.

THE student of social life in England ought not to overlook the part played in the past by "church discipline" in developing a sense of what is morally fitting and right amongst the people. The friendly admonitions and censures of the church brought the strong force of religion to the aid of weak humanity in fostering a higher moral tone of life than would otherwise have been reached. It was to the advantage of society that the churches should take direct notice of the so-called minor moralities till such time as public opinion had come up to their level, and could safely be trusted to take these matters over into its keeping. In any social, religious, or commercial community, it is of importance that gossiping, slander, intemperance, dishonesty, untruthfulness, covetousness, and looseness of life should be censured, and the opposite virtues encouraged. This was done by the exercise of church discipline in Puritan England. A slight acquaintance with the general tone of life in the sixteenth and seventeenth centuries and a glance at the early minute books of some of our older congregations will satisfy any one of the need.

The early Separatists held it to be not only a right, but the duty of a church constituted after the primitive pattern to watch over the lives of its members, and admonish them when they erred. None was more emphatic upon this point than John Smyth, who held that every member of the church was concerned in the exercise of discipline. He differed in this from the Presbyterians, who lodged the disciplinary power in the minister and ruling elders. No doubt these earnest men were quite unconscious of the fact that they were carrying out by their discipline a work that was done in pre-reformation times by the spiritual courts. The Act Book of Whalley Abbey, preserved at Stonyhurst College, shows that cases of slander, illicit marriage, working on the Lord's Day or on Saints' Days, non-attendance at church, misbehaviour during service and similar misdemeanours were dealt with in a fatherly sort of way by the Prior of the Abbey in a court that had jurisdiction over the immense parish of Whalley. The difference between the system of discipline set up by Smyth in the early years of James I., and that of the Presbyterians and Catholics lay here: in his church it was a rule voluntarily submitted to by all who entered into membership, and was exercised by the whole church, whereas in the other cases it was a rule imposed from without, and exercised by a few. The General Baptists, following Smyth's lead in the organisation of individual churches, went on to develop a sort of federated church order. An appeal

was allowed from the decision of a particular church to some "neighbour church" of the same type or to the quarterly meeting of the local "Association" and thence to the General Assembly. The recognition of a special order of messengers or apostles helped these churches in difficult cases of discipline. The messenger was elected from the "elders," or, as would now be said, from "the ministers," by a group of churches. He was specially ordained to his office by laying on of hands. The churches taking part in his election were understood to be ready to respect his advice and ruling. The system was, in reality a primitive and popular form of episcopacy, and has points worthy of imitation.

But there were obvious dangers in the exercise of discipline. It was helpful and salutary where the congregation was led and moderated by a large-hearted "elder" of wide experience and true Christian temper, but in the hands of narrow-minded men it was apt to become petty and irritating. Much trouble also could be given to a church by a member who felt injured by some adverse decision at a discipline meeting. A gradual change in social conditions made the effective administration of church discipline increasingly difficult and delicate. Though the church was in theory to consist only of "saints," it soon became evident that many members were, at the best, only saints in the making.

A case of church discipline which excited much attention at the time was that in which Matthew Caffyn (1628—1714) and his church and Richard Haines (1633—1686) were concerned. It is of interest because it gives us an insight into the inner life and working of a General Baptist congregation of that time. Caffyn, on his expulsion from the University of Oxford, withdrew to his native county and became a member of an anabaptist congregation at Horsham, then under the pastoral care of Samuel Lover. He writes of himself in 1656 as "a servant of the Lord related to the Church of Christ near Horsham in Sussex." He was subsequently chosen elder and then messenger. About the year 1673 Richard Haines, an influential member of his church, found out "a way to cleanse a certain sort of grass seeds by some called trefoile, by others non-such," and took steps to secure a patent under the Great Seal of England, as "the first and true inventor." But patents had been so grossly abused that they were extremely unpopular and Haines met with opposition both from his church and the outside public. The local gentry and farmers appeared by counsel before the Lord Keeper (Bridgeman) in opposition to the grant "with a paper subscribed by the hands of many as well persons of quality as others," and the grant was disallowed. But Haines was not easily daunted. "I went," he says, "to the Right Honourable the Earl of Shaftesbury, then Lord High Chancellor of England, and without petition, bribe or fee was admitted to treat with his Honour, who, after several times discoursing the matter was pleased to confirm what His Majesty had graciously granted unto me under the Great Seal of England." The King was interested in the issuing of patents and would not care for the grant to be set aside. Caffyn reports

that Haines was in such favour that it was "His Majesty's pleasure to entertain him as his Hydrographer."

So much for the public side of the case, for we cannot go into the question as to whether it was to the public interest or not to grant this patent for "threshing non-such." We are concerned with the way in which the church "usually meeting at Southwater near Horsham" dealt with the matter. To the members of the church the whole business "soured of covetousness," and they felt bound to take notice of it. But Haines was a man of some standing. In speaking of himself he says:—

"Have I not been careful to make good my place at the meeting to which I usually went, insomuch that some in time of persecution said if they could but persuade me not to come, or were it not for me they would not spare you? But by means of my constant being there your 'meeting' was never yet disturbed, whilst all those round about were visited. Have I failed to supply your wants, or came short of any one therein? Have I carried myself loftily to the meanest?"

These considerations did not deter the church for a moment from carrying out what it felt to be a clear duty. Haines was asked to attend a church meeting at which his case was to be considered. His first opinion was that the church had "nothing to do to meddle in such matters," but by eventually attending the meeting he recognised their concern in the case. But he wanted the meeting to be conducted on a plan suggested by himself by which Caffyn would not be allowed to speak. Caffyn said that would be foregoing a right which he had enjoyed for twenty years in that church. As Haines refused to give up his design for securing this patent he was "withdrawn from" or, to put it plainly, excommunicated. "After his excommunication there was," says Caffyn, "according to his desire, a paper sent him containing the grounds of our proceedings against him." These were stated to be:—"His resolutions against all counsel to the contrary, to persist in his patent design (in conjunction with his unworthy carriage) as a practise savouring of his preferring the gain of this World before the honor of the Gospel for that thereby Reproach and Scandal was brought upon the same, whereby the brethren was offended."

Haines was not the man to sit down quietly under this sentence, and we shall deal in a further article with the course that he took.

Loughborough. WALTER H. BURGESS.

It is common to speak of the house of public worship as a holy place; but it has no exclusive sanctity. The holiest spot on earth is that where the soul breathes its purest vows, and forms or executes its noblest purposes.—*Channing.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away; and, after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING REFORM.

SIR,—Mr. Gimson seems to feel that it is rather ungenerous in me not to admit the value of his figures, but I cannot judge of it, because I do not know the conditions of the localities compared. I should have expected that the district with the most licences would have the most drunkenness, *were all other conditions equal*. But this is just what is not shown. If Mr. Gimson can point to two places *exactly alike* in nature of district, conditions of life and work, the number of counter attractions to the public house, the vigilance of the police in noting drunken cases, &c., and prove that the one with most public houses has least drunkenness, I will own the value of his evidence. Miss Johnson's figures and mine showed that drunkenness had diminished in the same place, when the only change of condition was decrease of facilities, in the one case by reduced hours, in the other by reduced licences. May we not expect from this that those districts *e.g.*, Huntingdon, which, in spite of excess of temptations, stand creditably as regards drunkenness, will do even better when these temptations are reduced!

Much as I admire Mr. Gladstone, I cannot follow his guidance on the subject, because I think he made a most mischievous error in granting grocers' licences, which have led to a great increase in secret drinking among women, who would consider themselves too respectable to enter a public house.

As regards the action of the Temperance party, they are seeking legislation because they realise that while they are "reforming drunkards one by one," drink manufacturers, for the sake of pecuniary profit, are making them at a much faster rate. But it is due to their efforts that "persuasive methods" are now being adopted in our elementary schools in the direction of teaching children the evil effects of alcoholic excess, nor do I think that they are less strenuous in their endeavours to reclaim individuals. There is a danger that the Socialistic tendencies may lead some to think that people may be made righteous by act of Parliament, but though this is not true, yet, as a public speaker said recently, neither can they be made healthy. Knowing this, do not doctors still press for sanitary legislation, that conditions may be rendered as favourable as possible for healthy life? We ask that conditions may be made more favourable for people to lead sober lives. The Rev. Charles Beard's words respecting the removal of temptation, remind me of many mothers of a generation ago who, when one of their children had scarlet fever, placed all the others with it "to get it over." Now-a-days, people are regarding with equanimity the possibility of children escaping fever altogether, and are not deterred in their efforts to attain this result by the hypothesis that if it were re-introduced it might "rage fiercely among a population brought up in the

enervating air of prohibition" of the foulness which breeds fever.

But prohibition is not at present contemplated, and life will still present sufficient temptations to allow each individual opportunities of developing his strength.

EMMELINE DAVY.

SIR,—Mr. J. M. Gimson is not quite satisfied with statements made in a letter inserted in THE INQUIRER of May 9. I, however, reaffirm them, and add that I was convinced "lack of custom and the changed tone of the people" account for the decrease of saloons and demand for liquor. I have for many years been in pretty close touch with New England, where I have many friends and relatives, and I assert their sentiments with regard to saloon keepers, and what they sell, are entirely different from what are generally prevalent here and amongst the same class. But in working-class circles saloons are not favourite places of resort, and men who wish the good opinion of their acquaintances do not visit them.

The social customs of New England tell against saloon using. Character and conduct open doors even for artisans and their families, and very desirable doors, too. Indulgence in the drink habit will keep thousands of doors shut. To be known as a visitor to saloons means ostracism, and not merely by church-going neighbours.

Prohibition laws doubtless have tended to decrease drinking facilities, but it must not be forgotten, where these are enforced the majority approve their existence. Also, that habit becomes second nature, and the young who have grown up, and children who are now growing up, have been, and are, largely taught and influenced by women. It is no assumption that very few school teachers and mothers in New England but are strong believers in total abstinence from alcohol in any form. The result of temperance teaching in the common schools by so many intelligent, earnest, and loving women, and the backing up their instruction has long had and will continue to have in the home and from devoted mothers, fully explain the changed tone of the people towards saloons and liquor in New England. I need not add, the churches generally co-operate, and vigorously, in this good work. And we may well believe, when the women of England are as alive to their duty and opportunity as their American sisters, I doubt not the closing up of public-houses and decrease of their customers will be as pleasing to Mr. Gimson as to

Loughton, Essex. T. G. ROGERS.

MR. ASQUITH'S OLD AGE PENSION SCHEME.

SIR,—Your notes are nearly always suggestive and helpful to me, and in most cases, I have found myself in perfect accord with the opinions expressed. Therefore, I feel sorry to be at considerable variance with the expression of opinion on the above subject in your last week's issue.

Difficulties in dealing with this matter there are bound to be, but to me the fears spoken of seem groundless. Speaking from what I know of poor law and government officials, I think the matter of

deception, if not of callousness, can be safely left in the hands of those who will have to investigate the circumstances of applicants for the pension. The hypothetical case put forward is surely very remote. But what about those whom the pension is specially designed to benefit? Those who know anything of the working of the Poor Law need not to wait for any report to show how hardly that law presses upon the most deserving poor—so hard, indeed, that it brings despair. Think of those, and there are thousands of them, who have worked hard and faithfully all their lives for a pittance which has precluded any chance of saving against old age, and of the families they are connected with who would do anything they could to keep their aged relatives out of the workhouse, but their small earnings make it impossible. Five shillings a week *will make* this possible. And what will it mean? More hope, more self-respect, more happiness of which none can know or understand, but those who become well acquainted with the aged and struggling poor.

I feel profoundly thankful that this scheme has been initiated. Tentative and experimental doubtless it is, but I firmly believe that it will not only tend to give hope and relief to these aged poor, but will be found to give relief to the rate-payer. To me it seems the first step towards making our present Poor Law system obsolete.

J. W. BISHOP,
Domestic Missionary,

BRITISH LEAGUE OF UNITARIAN WOMEN.

SIR,—Will you kindly allow me through your columns to make a general reply to the kind letters of comment and inquiry (too numerous to be answered individually) which I have received?

The idea in the minds of those of us who are trying to start this League is not to form new societies or to make more machinery; it is to enlarge and link up the existing societies of our women all over the country.

We feel that the freedom of our churches, of which we are justly proud, has its disadvantages in the tendency to make our strong churches a little self-centred and self-sufficient, and our weaker churches isolated and often discouraged.

We think that much may be done to counteract this tendency if we can bring our women into closer touch, so that while in no way interfering with each other's congregational work, they may strengthen that work by the sympathy and knowledge which contact with our fellow-workers always engenders.

We believe that in the admirably managed and flourishing American organisation, the "Women's Alliance," we have an example which we may imitate with advantage.

One of the objections raised to our project is that it is only for women, and the objectors "don't like separate societies for women." Nor do we in theory, but as a matter of fact we find that a great deal of the work of our churches is done by the women, and has in the nature of things to be done by them, while it is also a fact that wherever the women of a church "take hold," they take very good care that the men take hold too!

We therefore ask the women of our churches earnestly to consider whether they will not only find help, but give help by affiliating their existing societies to this proposed central body, as branches of that body, though keeping their own separate names and methods as before?

Lastly, though we hope to work the League on very economical lines, it will need some funds. This matter and some other details of organisation will be considered at the meeting to be held at Essex Hall on Thursday morning, June 11, at 12 o'clock, when Lady Bowring will take the chair—to which meeting we hope as many people as possible will come and hear what we have to say for ourselves.

HELEN BROOKE HERFORD.

May 26, 1908.

SEVENTEENTH UNIVERSAL PEACE CONGRESS.

SIR,—Will you permit us to make an appeal, through your columns, on behalf of the seventeenth Universal Peace Congress, which is to meet again in London this summer, after an interval of eighteen years? The Congress, which meets annually and in various countries, is the largest assembly of the regular workers for peace, and members of organised Peace Societies, throughout the world. Its meetings have exercised a considerable influence in the direction of familiarising the public mind with the principles of international arbitration and law, and abating racial jealousies and animosities, and we anticipate that the coming Congress will give a powerful stimulus to Peace-effort, both at home and abroad.

The programme already undertaken will it is estimated, involve an expenditure of £2,000, of which only some £700 has already been either received or promised. For the remaining sum of £1,300 we appeal to the members of the public who desire to help forward the good work of international appeasement and fraternity, and to reciprocate the warm hospitality which has always been the rule when the Congress met abroad. The arrangements for Congress week (July 26 to August 1) include a sermon in Westminster Abbey by the Bishop of Hereford, a Christian Conference (July 27), a Meeting for Young People, a Queen's Hall Demonstration (to be addressed by the Chancellor of the Exchequer), a Teachers' Conference, and a Labour Demonstration, in addition to the regular sittings of the Congress itself and the various customary festivities.

The Congress has always been received with open-handed generosity in the various foreign countries in which it has assembled, and its mission has such a high claim upon our sympathies that we are concerned lest the means placed at our disposal should prove inadequate, and the programme of work have to be curtailed. Contributions, which are urgently needed, should be paid to the "Peace Congress Fund," and addressed to the Organising Secretary, Universal Peace Congress, 40, Outer Temple, Strand, London, W.C., from whom also explanatory papers may be obtained.

COURTNEY OF PENWITH (President of the Congress).

AVEBURY (Treasurer).

H. S. PERRIS (Organising Secretary).

NATIONAL CONFERENCE UNION
FOR SOCIAL SERVICE.

SIR.—May I, through your friendly columns, invite all who desire information on the following social questions:—

Gambling, and the Regulation and Prevention of Vice;

National Health;

Prevention of Cruelty to Children;

Land and Housing Problems and Experimental Solutions;

Temperance;

Women Workers;

Conditions of Labour in Shops and Factories, and the law governing the same; to communicate with me.

A. H. BIGGS.

Crohamhurst, Approach-road, Margate.

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A WARNING.

SIR.—A man giving the name of Francis Cossins, and saying that he is related to an architect of that name in Birmingham, is counting on getting aid from ministers in his distress. He says he is a University man, and talks in a cultivated way. His knowledge of Unitarians in Birmingham is minute and accurate. He is a fraud.

ADDISON A. CHARLESWORTH.
65, Whitehall Park.

◆ ◆ ◆
OBITUARY.

SAMUEL C. BURGESS.

WE regret to record the death of Mr. Samuel C. Burgess, of Crawley, which took place last Sunday. Mr. Burgess was the eldest son of the late James Burgess, of Battle, and was born there in 1827. He was educated at Brighton, and then went into business with a younger brother at Hastings. While at Hastings he took an active part in starting Unitarian services, which were held for some time in a room at the Swan Hotel. He was occasionally called upon to conduct the services there and also at Battle, and was treasurer of the building fund when the Hastings Chapel was built. He was a trustee of both places. In 1854 he married at the New-road Chapel, Brighton, Miss M. A. Pollard. They were spared for many happy years of wedded life, and celebrated their golden wedding in 1904, with the congratulations of troops of friends. In 1870 Mr. Burgess moved from Hastings to Crawley, over seven miles from Horsham, where the nearest Unitarian Church was situated. He at once entered into fellowship with the congregation there, driving over to service as often as opportunity allowed. Here, too, he sometimes occupied the pulpit, and, though increasing age had prevented his attendance in recent years, yet he held the office of deacon up to the time of his death. In public and local affairs Mr. Burgess took a prominent part. He served for many years as Guardian, and then as District Councillor, and has been Chairman of the Parish Council since the death of the Rev. J. Barrett Lennard. Together with his wife, he took a large share in the work of starting the Cottage Hospital. He was treasurer for the British Schools and the local branch of the Bible Society. The death of his wife in 1906 was a heavy loss,

but he went on manfully with his duties and attended to the manifold claims of his business up to two days before his death. Three sons and three daughters survive him. The funeral was on Thursday at the Golders Green Crematorium, the Rev. J. J. Marten officiating.

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MR. JOHN HILTON, J.P.

WE regret to record the death of Mr. John Hilton, J.P., of Irk View, Rhodes, Middleton, Manchester, which took place on Friday, May 22, in his eighty-third year. Notwithstanding his advanced years the deceased enjoyed excellent health to within a few days of his death. Mr. Hilton was one of the founders and a trustee of the Unitarian Chapel in Middleton in the year 1860, and for a long time took an active part as teacher in the Sunday School at a time when the three R's were taught on the Sunday. Many can bear testimony to his zeal and earnest teaching. He has also been a member of the chapel committee through its whole period, and his sound advice was always acceptable. A Liberal in politics, he was one of the best known and most highly honoured of the borough's public men. He served as a commissioner in the old days, and on the town council when the Borough was incorporated. He was a pioneer of limited liability companies and a justice of the peace. The funeral, on Tuesday, May 26, at Middleton Cemetery, was a public one, headed by a number of the police force, the mayor (Councillor W. G. Townend, J.P.), the town clerk and borough magistrates, representatives from the Unitarian Chapel, eight of whom were bearers, the Liberal Club, the Rhodes Subscription Bowling Club, and the limited liability company of which he was a director. Marks of respect were shown all along the road. The service was conducted by the Rev. J. A. Pearson, of Oldham.

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MR. HERBERT JAMES, OF
ABERDARE.

IT is with great regret we record the very sudden death of our young friend Mr. Herbert James, which took place on Wednesday, the 20th inst., at the early age of 29. He was one of the chief supporters of our little congregation at Clydach Vale, Rhondda Valley. He was a native of Aberdare. Brought up among the Congregationalists, he intended to become one of their ministers; but during his studies, acting on the advice of his pastor, to think for himself, he was early beset by doubts, and after a long and painful travail he was born a few years ago into the Unitarian faith, of which he soon became an enlightened and enthusiastic advocate. His health was not strong, probably having been impaired by his hard study and long-continued mental struggle with his doubts. He never gave up the idea of the ministry, but various obstacles delayed its realisation. He devoted himself heart and soul to the congregation at Clydach Vale, which he served as Sunday-school teacher and often as preacher.

His services were also much in request elsewhere, especially for our various vacant pulpits, where his cheerful, earnest spirit

and great modesty always made him a very acceptable supply. He never refused his help when health and strength allowed.

The funeral took place on Saturday, and the gathering together of so large a concourse of people to pay their last tribute of respect and affection caused no little surprise to those who did not know our friend; for he had neither wealth nor position, but only that genuine love for others which appealed to people and made them feel how he was ever eager to serve them and to make them and himself truer and more devoted followers of the Master. The key-note of his life seems to be given in a letter from him, received by a student at the Presbyterian College, Carmarthen, on the very morning of his death—that his one great longing was to lose himself in the service of Christ. It was a fine tribute his employer gave him—that he had never met and never expected to meet, a finer example of what a Christian ought to be.

The service at the house was conducted by the Rev. Rhoslyn Davies, who had come down all the way from Manchester, and the Rev. — Nicholas (B.), of Tonypandy, a very intimate friend; and at the grave by the Revs. Sulwyn Davies (C.), T. D. Rees (C.), R. J. Jones (U.), and Cynog Williams (B.). It was pleasing to see members of various sections of the Christian Church so uniting to pay their tribute of respect to the memory of a good man.

Other ministers present were: M. Evans (U.), Park Davies (U.), Albert Evans, a student at the Carmarthen College. There were many friends present from a distance, and several representatives of our two churches in the Rhondda.

On Sunday evening a memorial service was held at the Old Meeting House, Aberdare, when the minister officiated and the organist played the Dead March.

In conclusion, we offer the widowed mother and his children our sincere sympathy and condolence. R. J. J.

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MR. A. E. PATERSON.

THE sudden death of Mr. Alexander Edgar Paterson on May 16, at Florence, which we announced last week, deprives the congregation of Dunham-road, Altrincham, of one of its most valued members. Only last year Mr. Paterson retired from the office of secretary, after twenty-five years of service, and he had been on the committee for an even longer period, being chairman at the time of his death. His father, Dr. Alexander Paterson, of Bowdon, served on that same committee in the old days of the Shaw-lane Chapel, nearly fifty years ago. Mr. Paterson's mother was a sister of the late Mr. W. H. Herford and Dr. Brook Herford. He was born at Bowdon, April 7, 1852, and was thus only 56 when the sudden call came to him. Educated at King Edward's School, Birmingham, and Owens' College, Manchester, he chose the law as his profession, and was articled to Mr. R. D. Darbshire in Manchester. There he practised as a solicitor since 1878 in partnership with Mr. John Dendy, and latterly also in Altrincham. Mr. Paterson was for a considerable time honorary secretary of the Manchester Incorporated Law Association, and two years ago received

from the members a gift of plate in recognition of his valuable services, about the same time that he received from the Dunham-road congregation a similar token of their gratitude and high esteem. He was a keen politician, and long acted as agent for the Liberal candidate of his division. In Manchester he did good service for many years as a member, and subsequently as chairman of the Hospital Sunday Fund, and was for one or two years chairman of the Altringham and District Provident Society, having for a long time served on the committee. He was also one of the governors of Altringham Hospital. Five years ago he was appointed clerk to the Bowdon District Council. "Mr. Paterson," said the *Altringham and Bowdon Guardian*, "set before him a high ideal of citizenship, and on all sides his death will be sincerely and deeply deplored."

Mr. and Mrs. Paterson were on a holiday in Italy, and it was while visiting the Uffizi Gallery in Florence, that the attack of heart failure occurred, from which he succumbed. The body was cremated at Florence, and on Saturday afternoon a memorial service was held in the Dunham-road Chapel, at which the large and representative gathering of friends and members of public bodies showed in what high esteem Mr. Paterson was held. The service was conducted by the Rev. Dendy Agate, who spoke with much feeling in his address, and also in a memorial sermon on Sunday, of his friend and fellow worker of so many years. "At the outset to-day," said Mr. Agate at the first service, "it is right that I should say to all that are here that he loved this place, and worshipped here with a regularity which betokened at once the sincerity of his religious profession, his loyalty to the Christian faith in which he had been nurtured, and his abiding sense of the value and brotherliness of united worship. It is not too much to say that those qualities in him, which we all loved and honoured, which drew us to him in genuine regard and affection, were based on an inward foundation of simple, unaffected, personal religion, a real love of whatsoever things were true and honest, just and pure, lovely and of good report. You who were brought into close association with him in any way in the ordinary concerns of daily life, or on the different fields of public service on which he bore so strenuous a part, have no need to wonder that he gained respect and confidence as he did." The utmost sympathy is felt for Mrs. Paterson and her children in their sorrowful bereavement.

Do thou thy words, thy tones, thy looks control!
Soft clay are these, yet they shall build thy soul.

F. Langbridge.

SET me some great task, ye gods! and I will show you my spirit. "Not so," says the good heaven; "plod and plow."—Emerson.

If we want to illumine the dark places of earth, and make other lives brighter, then we must have plenty of sunshine in our own souls; and sunshine, too, of a particular sort—even the true light from heaven, the sunshine of God's presence in our hearts.—C. J. Perry.

THE CHILDREN'S COLUMN.

In our first talk we tried to understand that though there are many things which our senses tell us of, things we can hear or see or feel, yet there are many other very real things which none of our senses tell us of—things we must know in quite a different way, that is, in our hearts or souls—such as love and sympathy and goodness.

In our second talk we went a step further, and said that all these things which we know in our hearts come from God's spirit speaking to our spirit.

To-day I want you to feel that some people understand very little of what God's spirit says to them, while other people understand a great deal more; and that it is the people who understand most who are the best and noblest people, and are able to do things which help other people to be good and noble too.

You know people may speak to you, and yet you may not understand. When I was a little girl, two little French girls, who were at school in the town, came to the dancing class I went to. In a few weeks one of the little girls died. I felt so sorry for her sister I longed to go and talk to her and comfort her, but she could not understand a word I said, nor could I understand what she said. I could only sit by her side and look at her, but perhaps she understood from that a little of what I would have said if I could. Now that I am older I can talk to French people and make them understand, because I have been taught.

It is not always because things are said in a different language that we do not understand them. I knew a little girl once who did not tell the truth. It was not that she was frightened and tried to hide up things, as some children do; but she did not seem to understand that it was wrong to say the first thing which came into her head, whether it was true or not. Her mother was very grieved, and tried every way to make her understand, but for a long time without success. One day the key of the cupboard where the sugar and dessert were kept was lost. The little girl was asked had she taken it. She said no, but she had so often said no before when she had done things that she was not believed. However, before long the key was found. The little girl had not taken it. Then she looked at her mother and said: "There, mother, you see I do speak true." She had learnt now what true meant, and after that she was a truthful girl.

Do people sometimes say to you when you ask a question, "You can't understand that now, wait till you are older." It is very aggravating to be spoken to like that, but if you will think a minute you will see that it is quite true. A tiny baby does not know nearly so much as you do; and if you try to make it play with your toys or join in your games it cannot do it; but long before it is old enough to go to school and learn out of books, it has already learnt a great deal. It can walk and talk, and do many things with its hands, and join in many of the things you do, though not all. It has learnt other things too; that it cannot always have its own way, but must give up to a younger child; that it must not make a fuss if it is hurt, and that it must be obedient. The little girl I told

you of last time has learnt that she must bear punishment when she has done wrong and she is only three. By and by, when she grows older, she will have to learn to be good herself without nurse punishing her.

We learn a great deal as we grow older by what happens to us in life, that is to say, what God sends to us to teach us to listen to His voice.

When I was a girl at school my Grannie died. I was very fond of her, and it was a great trouble to me. I wanted to write quietly to my mother about it, so I took the ink up to my bedroom and put it on the chintz-covered ottoman and wrote there. When I had done I forgot the ink and left it there. I got a good scolding for spoiling the ottoman, and I thought it was very hard indeed that I should be scolded when I was in trouble; but I learnt something by that day's experience which all through my life I have never forgotten, and that is, that our own troubles must not make us selfish, and careless of other people and their things.

Do you see what I mean? It is, that though people may not be doing what they feel to be wrong, yet when they have learnt better they do better.

This is just as true of the history of the world as it is of a person's life.

We see this very clearly in the Bible. I expect most of you have learnt that the Bible is many books bound up together, and that these books were written at many different times, hundreds of years apart. The Bible tells us the history of the children of Israel, a nation who all along had the strong belief that they were God's chosen people, but who only slowly, and little by little, grew to understand what God wanted them to do. At first they were surrounded by many enemies, and often had bloody fights with them, and they quite openly said: "We must love our friends, but it is quite right to hate our enemies." When Jesus came he taught them that that was wrong—they should try to love their enemies too. Will you look up this in Matthew v. 43-46. Again, the old law was tit for tat. If anyone does harm to you it is only fair, they said, that you should do harm to them; but Jesus taught forgiveness of injuries, and now, I think, we can all feel how much nobler that is.

Jesus was the one who, more than any other man who ever lived, heard and understood the voice of God; and so it was that he was able to teach other people truths higher and better than they could see for themselves; but when you come to learn more of the Bible you will see that this has always been the way. The prophets, such as Amos or Micah or Isaiah, were God's spokesmen. They understood far better than other people what God meant, and they told others; and though very often the people were angry and would not listen, yet little by little they got to understand, and so the world has grown to be better.

Next Sunday I want to tell you about some of these good men, and to show you that it was when they themselves understood that it was God who was speaking to them, that they had power to go and lead others.

A. L. C.

The Inquirer.

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LONDON, MAY 30, 1908.

WILLKOMMEN!

Pax Mundi is the motto fitly chosen to mark the great purpose of the visit to London of representatives of the German Christian Churches, which began with the arrival of our guests on Wednesday evening, and concludes on Tuesday next. It is for Friendship pure and simple, and to make for the Peace of the World. This visit follows close upon that of the company of German Burgomasters, which was not the first of its kind, and in part coincides with the most welcome visit of the President of the French Republic. We may, perhaps, be inclined to wonder and regret that the Churches were not the first to move in this direction; but, however that may be, we must unfeignedly rejoice in the fact that now they have moved, and, as must be gratefully acknowledged, at the instance of a member of the Society of Friends. It is in itself an achievement of no little moment that Mr. J. ALLEN BAKER, M.P., the President of the Committee of invitation, not only persuaded the Metropolitan Free Church Council to take the matter up, but secured the cordial adhesion of the Anglican and Roman Catholic Churches, while the willing co-operation of such heretics as the Unitarians has been frankly welcomed; and, still further, that his eager initiative, in the true faith of Christian brotherhood, has had such happy result that the invitation to this visit has been accepted by some 140 guests, representing not only the State Churches of Protestant Germany, but the Catholics as well, and Dissenters of the Baptist, Methodist Episcopal, and other connections. To all alike we bid the heartiest welcome!

The programme includes a reception of our guests by the King at Buckingham Palace, and a visit to Windsor, lunch at the Mansion House on the invitation of the Lord Mayor, and a visit to the House of Commons, with tea on the Terrace, a garden party at Fulham on the invitation of the Bishop of London, and a visit to the University of Cambridge, in the invitation to which both the Divinity Professors and the Mayor have participated.

So far as possible, religious and ecclesiastical differences are forgotten, but it was inevitable under present conditions that while a united service was held in St. Paul's Cathedral, with Canon SCOTT HOLLAND as preacher, there should be Mass also in the Roman Catholic Cathedral at Westminster. On Sunday many of the visitors are to be present at various Nonconformist Churches in and about London, to present the greetings of the German Churches and to receive a response of welcome from the ministers of those churches, while in the afternoon Archdeacon WILBERFORCE is to preach at a special united service in Westminster Abbey, and in the evening Dr. CAMPBELL MORGAN will be the preacher at a united service in the Westminster Congregational Chapel. The crowning occasion of the visit should be the great public meeting on Monday evening in the Albert Hall, when the appearance of representative men of all the churches on a common platform, and the support, as we trust, of all sections of the community, will demonstrate the fact that beneath all differences there is the one prevailing spirit, in the Christian prayer for peace.

Among our visitors are men in the highest position both in the Lutheran and the Catholic Church, and a number of University professors, as well as the general body of pastors and preachers. Among the Catholics are Mgr. SCHWARZ of Münster and Mgr. DR. WERTHMAN of Freiburg; among the Protestants His Excellency DR. DRYANDER, the Court preacher, of Berlin, General Superintendent DR. FABER of Berlin, His Excellency DR. VON STUDT, formerly Cultus Minister, of Berlin, and many other distinguished men. Among the University Professors it is a special pleasure to welcome DR. RADE, of Marburg, editor of the *Christliche Welt*, whose address at the International Congress at Boston last year will be remembered; Professor BAUMGARTEN, of Kiel, editor of the monthly *Evangelische Freiheit* and author among other works of an admirable book on Carlyle and Goethe; and Professor VON SODEN, of Berlin. Professor WEINEL, of Jena, to our great regret, was unable to accept the invitation to join the party. Among the pastors we note with special pleasure the names of DR. CARL MANCHOT, of Hamburg, who has been for years a foreign correspondent of the British and Foreign Unitarian Association; and of DR. GEROLD, of Strassburg.

The first words of welcome to our guests on Wednesday evening at the informal reception in De Keyser's hotel were of happiest augury. Mr. ALLEN BAKER said at once that it was a national welcome they offered to their Christian brethren, irrespective of creed or sect. If the Christianity of Germany and Britain could cordially unite, headed, it would become the greatest factor in the world's peace. Sir JOHN

BRUNNER, Prebendary RUSSELL WAKEFIELD (who spoke in German), and Dr. ANTON MÜLLER (who represented Archbishop BOURNE, of Westminster) all joined in cordial expressions of welcome, to which DR. DRYANDER and DR. WINTER (on behalf of the Catholic guests) made eloquent response. Baron de NEUVILLE, Mr. ALLEN BAKER's friend and fellow worker in the cause of peace, also spoke with warm pleasure of that interchange of friendship. The invitation to this visit, DR. DRYANDER said, had come as a surprise, but it had been eagerly welcomed. He rejoiced in such a recognition of the fundamental unity of the Christian faith. Among their company were Protestants and Catholics, State Churchmen and Free Churchmen, but they were all one in the common Father. The burden of every speech was cordial friendship, in true brotherly feeling and international peace.

MINISTERS' MEETING.

SIR,—Will you kindly allow me to say that the London Ministers very cordially invite their fellow-ministers who will be attending the Whit meetings to a meeting to be held on Thursday, June 11, at 3.30, in the Council Room, Essex Hall. Professor JACKS will read a paper on "Some Impossible Forms of Religious Liberty," to be followed by discussion. There will be tea at 5.30.

A. A. CHARLESWORTH,

Hon. Sec.,

London Unitarian Ministers' Meeting.

ANNIVERSARY MEETINGS.

SIR,—May I through your columns inform ministers, delegates, and others who propose attending the Whit-week meetings in London that, beyond the numerous excursions arranged by the various railways, it has not been possible to make special arrangements for reduced fares.

A large number of ministers and delegates of congregations have already intimated their intention of being present at the anniversary meetings, and tickets for the Essex Hall lecture and the conversazione have been forwarded to them. Others may obtain tickets at Essex Hall as described in the advertisements.

There are this year a great many applications from ministers for hospitality, and I should be glad to hear of a few more people willing to entertain guests. Visitors from the country are advised to engage their rooms at hotels and boarding-houses beforehand, as London is very "full" just now.

W. COPELAND BOWIE,
Essex Hall, London, May 27.

TO CORRESPONDENTS.—Communications have been received from the following:—J. W. A., J. D., W. H. D., E. G. E., W. H. G., R. T. H., R. V. H., W. J. J., W. M., G. von P., J. L. P., H. R., W. L. S., J. M. Ll. T., J. W., J. H. W., W. W.

LITURGY AND OPEN SERVICE.

THE public worship of Almighty God is celebrated, in the main, under two forms—the liturgical and the open service. The Established Church, historically and essentially, has stood for the one, and Nonconformity, hardly less decisively, for the other. In our small group of churches both orders are observed and loved. Dr. Sadler in his preface to the Ten Services suggests that our use of free prayer is "due to the necessity of our exclusion from the Episcopal Church rather than to internal conviction." Such a statement must be strictly limited in its application. Religious liberty, Scriptural Christianity, and Unitarian doctrine have been no exclusive product of the State Church. We are the offspring of Presbyterians and Churchmen, but also of Independents, Baptists, Methodists, Barkerites, and what not. Yet, save in Ireland, one system of government prevails amongst us. Our churches are independent, proudly and even aggressively independent. Hence a certain indisposition on the part of congregations to consider the *rationale* of religious worship. The cultivation, too, of the rational rather than the emotional type of religion in our churches, which, *a priori*, should lead to discriminative use of forms and hymnals, acts, for the most part, in quite the contrary direction. The truth is, we are moved, within the sphere of the spiritual, more readily by feeling than by reason. A people of liberal profession and conservative practice, glorying in an independence which is almost isolation, of all sects in Christendom, we enjoy the most extraordinary diversity of service and ritual. Certainly, it may be said that the form of prayer is a matter indifferent, since it is always strictly subordinate to the sermon. It is a proposition at least agreeable to the vanity of the minister. Dr. Forsyth, in his American lectures, opens with the startling statement that "with its preaching, Christianity stands or falls." I think this declaration may properly be regarded as a hyperbolical introduction to a course of lectures on preaching. It is credibly reported, indeed, that in certain fashionable Anglican churches in London a considerable part of the congregation melts away when prayers are over, in order to escape the tedium of the sermon. A writer in *The Manchester Guardian* accepts Dr. Forsyth's remark as applicable to the Free Churches—by which he means the Evangelical Churches.

In one sense the only Free Churches in the country, we have never so completely given ourselves into the hands of the preacher, for better or for worse, as our Nonconformist friends. Theophilus Lindsey, who opened the first Unitarian chapel in this country, did not abandon the service-book of the Established Church, but revised it on the basis of the previous revision of Samuel Clarke. This service-book was, in the words of Alex. Gordon, "the pivot of Lindsey's plan." His devotion to a liturgical service was equalled by that of another distinguished convert to Unitarianism. Father Suffield, when about to enter our household of faith, in a letter to Martineau, criticised what seemed to be our accepted mode of public worship. "I cannot but feel," he wrote, "that a

printed form is needed, which should combine real piety with absence of historic and ecclesiastic dogmas." Martineau reassured him. "Your preference for a printed Form of Prayer," he replied, "is now largely shared by our Liberal Nonconformist congregations." With the same truth he might have said, "Your preference for a printed Form of Prayer is highly offensive to many of our Liberal Nonconformist congregations."

Are the two positions herein indicated to be for ever in conflict? What can be urged in support of a Liturgy and Free Prayer respectively? Answers can only follow when we have determined and discussed the true "notes" of public worship. These I take to be universality and spontaneity. "The life of religion," as Father Tyrrell says, "of communion with the Power that makes for righteousness in man, with God as revealed in men singly and collectively—this life obviously needs for its perfect development a society in which all men should be united." Without universality, how shall the sense of human kinship be kindled? Bereft of spontaneity, how shall our offering be made in spirit and in truth? Spiritual power is generated by contact of soul with soul, and public worship is more than private devotion; it is not an unveiling of what is profoundly personal, but the collective act of those who rejoice in a fellowship and fraternal relationship that spring from a common dependence upon the Divine. The spontaneous expression of individual emotion on the part of the preacher is dearly purchased if it involve the sacrifice of the consciousness by the congregation of the natural and universal character of aspiration. Does the mind of the man in the pew always apprehend the words of the man in the pulpit, or the heart of the one lightly assimilate an alien and may be passing feeling of the other? I dare not answer in the affirmative. But the general confession of faith, though it be the outcome of a consensus of religious conviction and embody a wide range of sentiment, is, it may be urged, little more than a perfunctory recital. Men may give utterance to truths mighty enough to raise the dead, without a moment's serious reflection. A certain æsthetic sensation derivable from the sound rather than the sense of the words spoken has a soothing and soporific effect. Men will repeat the prayers of the Episcopal service as they read the works of John Ruskin, without much real respect for what is written. Canon Cremer, recently extenuating an interruption in the Christmas service at the Manchester Cathedral, said, "The state of mind out of which it arose is one that I know well. One feels at times as if anything would be welcome that would wake people up from the sleep of self-satisfied apathy. In the liturgical worship of the National Church especially we need every expedient that common sense can suggest for brightening and enlivening the peaceful monotony of our beautiful services. Indeed, the cultivation of propriety and uniformity in worship leads, in the course of time, to a sort of hyperæsthesia that feels the displacement of a syllable almost like a jarring blow." The penetrating power of a personality is required to stimulate the soul, and grip the

attention of the hearer. An extemporeaneous appeal, if there be no let or hindrance, may work two effects, freshening the forces of the minister and inducing a sense of the sanctity of the service, whilst it antagonises the tendency towards mechanical repetition. Phrases from a prayer will sometimes take root in the heart when the sermon has utterly failed to arrest attention. Every set form of words, it must be admitted, has its drawbacks. The proposition in geometry may serve to develop the powers of reason or merely provide an exercise for the memory. The alternative embraced is decided by no single factor. Mental capacity, strength of purpose, and the ability of the teacher combine to further the process of ratiocination or give play to the power of retentiveness. But observe, retentiveness is not hostile to ratiocination. To reason and to remember are both necessary unto intellectual salvation. Turn now to consider the compass of thought and feeling which public prayer should cover. In all such prayer there should be, first, Adoration, or recognition of the grace and glory of God, followed by Thanksgiving, or acknowledgment of His goodness. This goodness throws into the strongest light our own sinfulness. Hence there is Penitence, and, springing from this, Resolution. Then comes Petition, or the voicing of our common needs, accompanied by Intercession, or a pleading for others; and, finally, as we are in communion with our Father, the whole is bound together by Submission. Is any one man, twice at least every Sunday, "sufficient for these things"? I do not presume to make answer for others; I can only speak for myself. I cannot say that even once I have prayed "with the spirit and with the understanding" so as to satisfy my own conception of the character and purpose of prayer. More than once, for reasons I do not need to name, I have offered extemporeaneous prayer which has been more mechanical and perfunctory than any prayer which I have read in a liturgical service. Further, the Free Prayer is commonly dominated and inspired by one, or it may be two, of these half-dozen essentials of public prayer. The minister offers prayer once, customarily half-way through the service; or, if he speak twice, the first prayer is an invocation, expressive of adoration alone, and is always subsidiary to the second prayer. The Liturgy provides for prayers at regular intervals throughout the service, some offered by the minister alone and responded to by the congregation, others by minister and congregation together. Each prayer strikes some note of its own, and, as the collection of prayers is, or should be, broken up by lessons, hymn, and anthem, the attention is caught and directed afresh, in a way which is impossible in a long extemporeaneous prayer, even if that seek to embrace every aspect of devotion already summarised. The primary reason for the superiority of Liturgical over Free Prayer in the expression of thought and emotion is to be found in their different time relations. The one is nourished on the past, and breathes the inspiration of centuries of piety; the other is topical, embodying rather passing than permanent states of mind and heart. True, we are children of

to-day, with our own trials and temptations, many of them arising out of modern conditions of life and work, withal, we are still men, even as our fathers were, and facing many of the same sins and sorrows as they met in their day and generation. The English Prayer Book can no more be read by a thoughtful man without some collect or prayer answering an inward voice than the Confessions of St. Augustine without some joyous or painful note being wrung out of him by its marvellous cadences of spiritual harmony. To emphasise the passing to the exclusion of the permanent is to miss the meaning of the race memory, and the aid to the highest life which it providentially affords. To quote an American writer on the Prayer Book: "The Anglican Church retained what Christian piety had accumulated during the Christian ages in the line of devotion and in the Christian ordering of time, and in the aesthetic and impressive arrangement of its worship. Cranmer was able and glad to discern in the religious consciousness of the past whatever bound it to the present or to the future." This is not to say that the Book of Common Prayer needs now no revision. Within the Episcopal Church that need is most keenly felt. Canon Beeching, writing in *The Church Quarterly* for October, from "the plain man's point of view," argues his case with conspicuous skill. "The plain man expresses himself dissatisfied with the use of certain passages of Scripture in the Service as inconsistent with Cranmer's principle that the selected passages should tend to edification." He lays down a principle of wide application in any choice of form of service. "It concerns the learned that in this matter of Church Service they should consult the spiritual needs of the simple, and it no less concerns the simple that they should respect the intellectual conscience of the learned." One result of reviewing the claims of liturgical and open services is to bring to light the merits and defects of both. The one is, in a sense, complementary to the other. To rely upon one to the exclusion of the other is to sacrifice the advantages with which our historical associations have endowed us—more than that, it is to neglect the plain psychological facts of our nature. The soul is reached through the organs of the body, not through one alone, and the increasing decoration of Nonconformist Churches, together with their cultivation of the musical sense, constitute an important recognition of that fact. What form, then, must our liturgy take? Upon what principle should it be constructed? How should it stand related to past experience and present needs? Such questions must be deferred to a second article.

HERBERT McLACHLAN.

1 No man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

THE full soul finds at once relief and strength in sympathy. This is especially true in religion, the most social of all our sentiments, the only universal bond on earth. In this law of our nature the Christian church had its origin.—*Channing*.

A UNITARIAN'S THOUGHT OF GOD.

THE following, from the sermon preached in the Unitarian Church, Wakefield-street, Adelaide, on Sunday morning, March 29, will give an idea of the teaching of the Rev. Wilfred Harris, M.A., late of Bolton, Lancashire, who has just been inducted into the ministry of the Wakefield-street congregation. The text was: "God that giveth the increase." It is not possible (said Mr. Harris), as concerning our Unitarian thought of God, to attempt to give even one thousandth part of all that the thought of God suggests to a thinking man. I have, therefore, chosen just one thought of God—a thought specially helpful, perhaps, to the small and possibly often discouraged workers in the cause of a more liberal religious life—a thought of faith in God as growing from small beginnings to great issues; just this, that it is in His power to give the increase. As God makes plants and trees to grow and the figtree and the vine to bear fruit, so also there is in the infinite resources of the Divine nature the power to make the human soul grow and increase in faith and hope and love, and joy and righteousness of life. From small beginnings our religious faith may grow to be a great power. I therefore make a special appeal on behalf of the Unitarian faith to all who find themselves no longer able to hold the popular orthodox belief, and yet feel there must surely be some other and truer form of religious faith, and who are earnestly seeking to find it. To all such I appeal to attend this church and hear set forth Sunday by Sunday an explanation of the Christian religion that will, I believe, be as new and startling in many ways as it will also be ancient and familiar in others. For, whatever else men may dispute about, all will surely be agreed that those who hold the popular religion, the orthodox doctrine of the Trinity, and who worship Jesus, hold a form of religion which is neither ancient nor modern, but mediæval. The worship of Jesus may be well classed with the worship of the Virgin Mary as a temporary and passing phase. It is a religious experiment, and is already past its prime. The orthodox faith is not an ancient faith. It has not had a long history, and cannot appeal to the old prophets or to the Bible. The Athanasian Creed was unknown to Jesus of Nazareth; the Articles of the Church of England were never signed by any one of the twelve Apostles; the infallibility of the Pope was not emphasised by Isaiah, was not believed in by Moses, not heard of by Abraham. The doctrine of the Trinity has not educated the greatest of our religious teachers. Abraham was not taught it; Moses was not brought up upon it; the prayers and praises of the Book of Psalms owe nothing of their religious fervour to it. Isaiah and the prophets inspired the world by an entirely different teaching. Jesus of Nazareth did not begin the Sermon on the Mount with an exhortation to the multitude to fall down and worship himself, neither did he go on to say, "After this manner pray ye:—' O Trinity which art in heaven, forgive us our trespasses, for the sake of my blood that shall be shed on the Cross.' " In one word, the orthodox teachings are utterly foreign to the religion

of the Bible. Jesus teaches the worship of one God. "Hear, O Israel; the Lord our God is one Lord." And he does not say, "After this manner pray ye:—' O Jesus, save us, 'or ' O Jesus, hallowed be thy name.' " Do not lay upon Jesus any blame for this terrible idolatry which has set him in the place of his Father, and made a man instead of God to be the object of popular worship in Australia to-day. Most people who go to church go there to worship Jesus. I beseech you to remember that Jesus urged men rather to have faith in God—"Him only shalt thou serve." I plead in a great cause. I ask you to remember that Jesus bade all men worship the Father. "After this manner therefore pray ye, ' Our Father which art in heaven, Hallowed be Thy name.' " I pray you to give me a hearing in your city. I come to plead on behalf of Jesus, whom ye also have crucified and have nailed him to a tree, to wooden dogmas that are but the traditions of men; to an awful crucifixion upon which Jesus, the greatest Teacher of a reasonable and true religious life, has hung and been crucified these hundreds of years. I would that in this new land Jesus might be taken down from this cross, not to be buried in a tomb of forgetfulness of his gospel, but to be restored to life as the teacher of faith in God. I would that men in Australia, to-day, would listen again to the words of Jesus himself. Go home and read the Sermon on the Mount. Shut to your door, and pray to your Father which seeth in secret. Forgive as you would be forgiven, love your enemies, amend your lives, make it your custom, as it was the custom of Jesus, to go to the house of worship on the Sabbath day. Think not to say "Lord, Lord," to Jesus; but, like the Prodigal Son, to leave the far country and the husks that do not satisfy, and arise and return to your Father. I call aloud to all wanderers from God's fold, to those whose faith in God is no greater than a grain of mustard seed, and to those who have no faith left. For a grain of faith is a grain of seed, and they that have sown their seed have lost it awhile. Yet if it is sown in God it shall spring to sight again. Despair not. When the tears fall as rain, there, where the grain of seed fell, the green leaves shall appear. For men drop their faith in God as a sower drops his seed in a field, and go away and sleep and wake and forget, and yet, lo! the seed has been growing in secret. The husks of doctrine have decayed, but the inner truth has taken root, and at the harvest time their faith in God is restored to them a hundredfold. Have seed in soil. Have faith in God that giveth the increase.—From the *Adelaide Saturday's Journal*, April 11, 1908.

MR. W. R. PERKS contends that judged by the standards which would be accepted by any other Protestant church, judged by the number of their adherents, by their contributions, by their Sunday-school work, by the conspicuous success of their missions, by their grip of the people, by their attendances at the Holy Communion, the Wesleyans have no decrease in the activities of their church.

HOURS OF BEAUTY.

THE hours of beauty are the hours which we spend with Nature and our dreams. They are not as frequent as the hours of anxiety, for life is a serious business. But when they do come, they bring with them unimaginable joy, which seems to compensate, while it lasts, for all the ills we have been called upon to endure, and leaves a freshness and fragrance in life that will be felt in the dark times advancing like the scent of new-mown hay in a stifling slum.

These fairy visitants await us in many places, and sometimes surprise us where we least expected to find them. If we think we must go to the Italian Lakes in search of the ecstasy which they bring, we shall be disappointed when we get there.

Indeed, one is not astonished to hear certain people declare that "foreign scenery is overrated," because they seek to find in it what they will never behold, since they have so often overlooked it near their own door. Beauty has a different face in every land, but she is an eternal wanderer and a native of no country. You are just as likely to catch her smile in a crowded London street, where she lingers lovingly by the flower-girl's basket, as in the heights above Fiesole. Whistler learnt some of her choicest secrets on the Embankment at Chelsea; Turner read them in the sun-smitten fogs that wreathed the dome of St. Paul's. And many have communed with her in some old, disused churchyard, where sparrows chirp blithely as they sprinkle themselves with water from the drinking-fountain, under the walls of warehouses a stone's-throw from Cheap-side.

But, away from the din of the market-places of the world, a balm is found for tired hearts and brains that adds a deeper enchantment to these wonderful hours. It is more restful to look over the wealds of Sussex from a breezy height among the South Downs, than even to watch the barges, black against a flaming sunset, from Blackfriars Bridge. The Seine, in spite of the sparkle in its shining depths as it glides under the Pont Neuf, is bluer and more limpid where it meanders through peaceful meadows towards the towers of ancient Rouen. City roofs seem to exhale an atmosphere of excitement and trouble born of the cares which harass the teeming multitudes they shelter, and "the world is too much with us" when we can hear the roar of traffic continually. Men, therefore, must leave the noisy streets behind if they would speak heart to heart with Nature, and feel their sanity restored as only the breath of the sea, or the woods, or the moorland, can restore it. In all of us, as a matter of fact, the primal instinct is still strong that allies us to the brown earth and makes us yearn for the ripple of sunlit waters against our tired limbs when we are wearied with long toil. For this reason the hours of beauty, so recuperative in their effect, are to be treasured. Vigour, as well as delight, flows from them. Assuredly they do not impoverish the mind like some of the strange performances which go by the name of "amusements," although they encourage one to dream. But dreaming is part of the glory of life, and one is bold

to affirm that the best work of the human intellect is done by those who know how to let their spirits loose in the proper season.

At all events, the man who prides himself on taking a strictly materialistic view of things may be perfectly sure Nature will not trouble him with her tenderest confidences. What message has the boom of the surf for one to whom the unpastured sea is but so many million tons of water? And what will the coming of spring convey to him who sees all the splendours of heaven and earth with the eye of a company-promoter, anxious to plant an advertisement-board in every field of buttercups? Dreams, nevertheless, as the poet knows them, reveal the soul that hides behind facts. And he is our truest helper who can make us realise, by any means whatever, that flowers and leaves are not like so many quaintly cut bits of paper, stained with various pigments, but living, breathing things, for ever miraculously renewed by the dayspring from on high, and worth more, in the computation of the world's treasures, than all the gold in its coffers. Think of clouds and their waxing and waning in depths of blue air; of waves with their mysterious curves and shimmer of emerald; of grass that follows the line of the hills like a garment of silk; of lakes that give back the beauty of woodlands creeping to their borders in unearthly reflections that a breath might dispel; of the burning loveliness of roses seen through a summer shower; of the moon's pure radiance on the moorland tarn; of the sun's passionate glow in the heart of the ripening corn; and all speech will seem poor to express that sense of a spirit "deeply interfused" with all that surrounds us which is so real to mystics and to thinkers. Science cannot rob us of the visions which these things make apparent. Rather it opens out fresh fields for the imagination to roam in, widening the boundaries of the universe, until we are lost in mazes of unknown planets, and evolving worlds. Keats grew indignant when the rainbow was analysed, and put "in the dull catalogue of common things." But we know quite well that the sevenfold arc is just as exquisite and full of mystery to us to-day as it ever was when people knew nothing more about it than a Bible legend could tell them. To label and classify things is not to explain them entirely, and books on botany do not reveal the secret process by which sunshine and dewdrops and clay are transmuted into roses and lilies. The great chemist may permit us to watch his hand at work, but we are not yet able to discover the source of the life of flowers which He produces ceaselessly. Only the visionaries apprehend that, and dimly, in their hours of beauty.

What it all comes to, then, is this:—That, as there is more in life than the mere hewing, and delving, and selling, and buying which seem to be regarded by many as ends worthy in themselves, we must lay ourselves open to the ministrations of lovely things whenever the opportunity occurs, if we would be more than mere drudges in a universe which is filled with splendour. Only in proportion to the childlike simplicity with which we do this, can we hope to be guided in our efforts to lift the burden

under which humanity staggers. For the gospel of beauty is the gospel of goodwill to all; and from Christ downwards, every genuine reformer, filled with the love of mankind, has sought inspiration and courage for fresh endeavours amid the quiet hills or by murmuring waters, where the peace which passes understanding abides for ever.

LAURA ACKROYD.

A HYMNIST ON HYMNS.

THE Rev. Frederick L. Hosmer, who himself ranks as one of the chief of modern hymn-writers of the Liberal Faith, has given during the present term a course of ten public lectures on "Church Hymnody" in the chapel of Divinity Hall in Harvard University. The lectures, which were on Tuesday and Thursday afternoons, began on April 28. The Thursday lecture, May 14, was on "Charles Wesley and his School," followed by lectures on "English Hymnody in the Nineteenth Century," and "American Church Hymnody." The final lectures were May 26, "The New Era in Hymn-Books," and May 28, "Requirements of a Good Hymn." We wish that it might be possible for us some day to hear these lectures in this country also.

It will be of interest to many of our readers to see the syllabus especially of the three last lectures, as follows:—
American Church Hymnody:—Early Colonial usage, brought from across the sea. The famous "Bay Psalm Book" of 1640. Revision by Thomas Prince (1758), probably first inclusion (in America) of hymns other than metrical versions of Scripture. The reign of Watts, and "Watts and Select Hymns." Jeremy Belknap's hymn-book, 1795. Authorised Psalms and Hymns of the Connecticut Association, of the American Presbyterian and the Dutch Reformed Church (1800-13). Beginning of our native hymnody and its development to the present day.
The New Era in Hymn-Books:—The waning supremacy of Watts, Wesley, Doddridge, &c. Change of emphasis in Religion; the new Earth. New voicings of thought and faith arising from the larger interpretation of Nature and appreciation of this present life. Individual editing and that by denominational committees. The alteration of hymns, pro and con. *Requirements of a Good Hymn*:—"The distinction 'twixt singing and preaching." Adequacy of theme. Lyric flow and poetic touch. Unity and climax. Simplicity. Illustrations of excellence and of defect in those respects. Special hymns; why so often inferior? The hymn a religious poem, but not every religious poem a hymn. Tests for church use. Hymn values lie in (1) the expression of thought touched with emotion, and also (2) in the power of awakening noble feeling and thought. The latter widens the field of selection.

IT is only a narrow interpretation of the word "Prayer" to confine it to the approach of the soul to God in petition or supplication. God is our Friend; and that would be poor friendship in which the intercourse was confined to asking on the one side and granting on the other.—
R. A. Armstrong.

THE UNITARIAN VAN MISSION.

A GENERAL outline of the work of the Mission for the present season has already appeared, with a list of the missionaries and of the places to be visited. By deciding to open the Mission in the middle of May a full gain of six weeks' work has been secured, as compared with last year, when the tours only started at the beginning of June. The weather also has been much more favourable, and a series of meetings has already been held which equals the best of 1907. In the Manchester district especially the services have been very largely attended, and the London meetings have not come far behind. The South Wales Mission has also started well, and it looks as though only Scotland had suffered anything from the unfavourable weather. Brief notes from each district will, as far as possible, appear in our columns each week, bringing the record down to the preceding Sunday. The Scotch notes will be separately contributed by Rev. E. T. Russell, while in this notice particulars of the other meetings will be given, and also the general statistics of the combined Mission.

LONDON AND DISTRICT TOUR (Lay Missioner, Mr. Herbert K. Broadhead).—Owing to an unexpected throat trouble, the Rev. Charles Roper, of Kilburn, Chairman of the Home Mission Committee of the British and Foreign Association, was unable to fulfil his promise to take the first week's meetings in Kent. This was a most unfortunate circumstance, in view of the fact that the lay missioner had little experience of the Unitarianism of the district, and was looking forward to much helpful intercourse with Mr. Roper. His place was, however, supplied at short notice by London ministers, and none of the meetings were lost, except the first, and that was owing to other circumstances. The meetings at Bromley, where the van had been in winter quarters, were followed by others at Bexley Heath, and on the 23rd inst. the van came to Erith. During the first week the following ministers took part in the Mission:—Revs. E. S. Hicks, W. G. Tarrant, W. E. Williams, W. W. C. Pope, W. H. Rose, A. Hurn, and Mr. H. G. Chancellor. For the second week Rev. William C. Hall, of Smallheath, was the missioner, and he will be succeeded on the 28th by Rev. H. Rawlings, who takes the services at Romford and Ilford. Mr. Hall writes of the Bexley Heath meetings: "The attendances steadily increased; not only so, but they distinctly improved in character, and our final was a fine one. . . . Gradually we won our crowds, and more than one person testified to the helpfulness of our word."

MANCHESTER DISTRICT (Lay Missioner, Mr. Bertram Talbot).—It was decided that while the van was in the immediate neighbourhood of the city the meetings should be conducted by the local ministers, and the Rev. S. A. Steinthal, as the oldest and most widely respected of our leaders, was invited to come over and say the first word of the Mission. It was almost too much to expect, and Mr. Steinthal had to decline, but friends of the Mission will be glad to read his word of helpful reply: "It would have been a real pleasure if I could say 'Yes' to your request, but I cannot. When I sit at ease by the fire in

my study, I feel fit for anything, but when I undertake even as small a bit of work as I did on Friday, I have to pay for it and make others pay with me. . . . I dare not risk so long a ride as it would be to Blackley, and still less dare I risk the excitement which taking part in any service would cause. So I can only wish your opening gathering may bring a blessing on all who take part in it, and may be directed by God's own Spirit into the promotion of His kingdom of Love and Peace." We are grateful for his message, and wish for nothing better than that this word may be regarded as the key-note of the Mission in its summer's work. Rev. J. E. Manning, of the Home Missionary College, came over for the opening meeting at Blackley, but the rain fell in torrents, and the proceedings had to be abandoned. Next night the weather was all that could be desired, and a good start was made with a fine address by the Rev. W. L. Schroeder, of Sale. The Blackley friends rallied, they sought out means of ministering to the comfort of the missioners, they gave good orders for books, they did not forget the collections, they found soloists, and the Rev. W. Holmshaw and his wife entertained the speakers, and helped with some of the matters which required attention in the equipping of the van. After the first night the crowds began to come, and nearly a thousand were present on two occasions. Mr. Holmshaw presided at most of the meetings, and the following also took part: Revs. J. E. Manning, H. Dawtrey, B. C. Constable, H. McLachlan, W. Griffiths, and F. Wood. The van moved to Stockport on the 21st, having been horsed there free of charge by the Blackley friends. The Rev. B. C. Constable presided at all the meetings, and the visiting ministers were the Revs. H. McLachlan, C. Peach, A. R. Andraea, W. Holmshaw, and H. E. Dowson. Principal Gordon, who had been announced, was unable to be present. The Armoury Square, in Stockport, where the meetings were held, was the scene of some animated proceedings on the last night of the Mission. The anti-socialists and the Suffragettes were also holding meetings, and several thousands of people were about. Both the political platforms were "rushed," and for a time the van was in imminent danger of being run down by the lorry of the Unionists, which was pulled about by the crowd. It can be understood that under such circumstances the holding of a religious service was attended with some difficulty, but Mr. Dowson contrived to make himself heard, and later, when the political gatherings broke up, the attendance was very large, and Mr. Holmshaw and Mr. Constable had an attentive hearing. The Stockport choir helped with solos and anthems, and the van was moved to Macclesfield on Tuesday morning free of expense. The van is due at Congleton to-day (Saturday), and will then remain in the Potteries until the end of June.

SOUTH-EAST WALES (Lay Missioner, Mr. Arthur Barnes).—The Mission started at Newport on Thursday, the 21st inst., so that there is only the record of four meetings. These have been conducted by the Rev. H. D. Roberts, of Liverpool, with the assistance of the Rev. A. Golland

and some of the local friends as chairmen. There are good accounts to hand, and the meetings have been successful, with some opposition, which, however, has been effectively dealt with. The van is now at Cardiff.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Bromley, May 15 to 17; two meetings; attendance, 350. Bexley Heath, May 18 to 22; five meetings; attendance, 1,470. Erith, May 23 and 24; two meetings; attendance, 500.

MANCHESTER DISTRICT.—Blackley, May 15 to 20; six meetings; attendance, 3,250. Stockport, May 21 to 24; four meetings; attendance, 1,450.

SOUTH WALES DISTRICT.—Newport, May 21 to 24; four meetings; attendance, 1,950.

GLASGOW DISTRICT.—Shettleston, May 21 to 24; four meetings; attendance, 560.

TOTALS.—May 15 to 24, twenty-seven meetings, attendance 9,530; average, 353.

THOS. P. SPEDDING,
Missionary Agent.

The Scottish van left its winter quarters in Glasgow on Thursday, May 21. Its first stopping-place was Shettleston, where it is to stay for a week. When we arrived we found an encampment of gypsies on the land where our van was to put up. We soon got quite friendly with all the members of the travelling tribe. There was a new-born baby in one of the tents and, at the earnest request of the gipsy mother, I christened the little fellow on Friday. This is the first christening I have ever had in a gipsy's tent. I have accepted an invitation to take tea with the gipsies in that tent on Tuesday. I find them a most intelligent and interesting people.

Our meeting on Thursday was neither large nor long. We began about 7.30, fearing that rain would soon fall, and at 8 a terrible downpour came on which forced us to cease speaking. We had good meetings on Friday and Saturday. On Sunday, however, we began too soon, and the crowd did not gather until I had been speaking for 30 minutes. The van will proceed to Baillieston, Coatbridge, Airdrie, Bathgate, Linlithgow, Falkirk, Larbert, Bonnybridge, Stirling, Alloa, Dunfermline, Kirkcaldy, and then on to Dundee. We are expecting some tough work, as we shall not meet with any organised body of Unitarians until we reach Kirkcaldy. At Larbert, however, there is a small Universalist church, and the congregation has invited me to take a service for them each Sunday. I am in their locality.

E. T. RUSSELL,
Missioner.

SHE doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one's heart at ease,
And giveth happiness or peace,
Is low-esteemēd in her eyes.

J. R. LOWELL.

IT is in the theatre of our inmost soul that the great drama of our life is played. Men see but the shadows that fit across the curtains now and then, and overhear an odd word at times. God and our conscience are the sole spectators.—George Tyrrell.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackfriars Mission: Appeal.—Sir,—May I again, as in former years, trespass on your space, to remind those of your readers who are interested in the work of the Blackfriars Mission, that the funds of the Country Cottage need replenishing? The house on Mitcham Common was re-opened on May 15, and there is every prospect of as successful a season as last year, when, in spite of bad weather, 130 people from the Blackfriars district thoroughly enjoyed one or two weeks in the country. Contributions will be gratefully received and acknowledged by yours truly, Sarah E Martineau, hon. treasurer, 122, King's-avenue, Clapham-park, S.W.

Bolton: Halliwell-road.—The school sermons were preached on Sunday, May 17, by the Rev. John Evans, of Rochdale. In addition to the scholars' hymns, very sweetly sung by the younger children, anthems and solos were rendered by the choir with the valued assistance of Miss Florence Barneo (contralto), and Mr. Fred Partington (tenor), members of the Bentley Quartet. The services were well attended, and the collections (including a special contribution from the scholars of £7 5s.) amounted to £24 5s.

Cardiff.—On Sunday afternoon, May 24, a large congregation gathered at the West Grove Unitarian Church, when a memorial service was held and a tablet unveiled to the memory of the late George Carslake Thompson, one of the founders of the church, who died March 30, 1906, in his 63rd year. The whole of the members of the Thompson family were present, and representatives of the Unitarian cause from Newport, Aberdare, Pontypridd, and other places connected with the South-East Wales Unitarian Society, of which Mr. Carslake Thompson was a prominent member. Many other friends were also present. The opening service was conducted by the Rev. F. B. Mott, minister of the church, and the tablet was unveiled by the Rev. J. Edwin Odgers, of Oxford, who delivered a most touching address on the many characteristics and personal excellencies of his old friend and fellow student, George Carslake Thompson. He was an outdoor man, Dr. Odgers said, a lover of nature, a climber, a walker, attached to nature, and a student of her ways. He was not content to run out for an hour to look at Nature. Many of his greatest pleasures were found in simple ways, with plants and flowers, and on the hills. He was a man of broad outlook, of great liberality in thought, and he combined with his breadth the warmth of the enthusiast, which made him a devoted friend and a loyal supporter of any cause he espoused. The younger members of the congregation could scarcely realise what the empty seat in the church he served and founded meant to those who had grown up with him in the cause, and who had lost an encouraging friend and fellow-worshipper. The tablet, which is of coloured marble and alabaster, with design in glass mosaics, is decorated with the wild rose, Mr. Carslake Thompson's favourite flower. The inscription concludes by recording that the tablet "is dedicated by sorrowing fellow-worshippers in grateful recognition of a life-long service to the cause of liberal religion." Mr. T. Yates, the chairman of the Memorial Committee, spoke tenderly of the memory of Mr. Carslake Thompson, and formally handed over the tablet to the trustees. Mr. H. Woolcott Thompson thanked the subscribers on behalf of the trustees of the church for the beautiful gift to the memory of his brother, and to the church. He also thanked them on behalf of the family, who were very much touched by the spontaneousness of the action of the congregation.

Gateshead.—The eighth anniversary of the opening of Unity Church was celebrated on Sunday, May 24, when the Rev. William Rosling, of Broadway Avenue Church, Bradford, conducted the services morning and evening. In the morning his subject was "The Church Worth Supporting," and in the evening "Does the Cross Save?" Both discourses were full of inspiration, and were listened to with rapt attention by the large congregation. On the Monday evening following, the annual soirée

was held, the chair being occupied by Mr. Charles Carter, supported by Sir J. Baxter Ellis, Revs. W. Rosling of Bradford, Alfred Hall of Newcastle, and William Lindsay of Sunderland, Alderman R. Affleck, and Councillor Robert Elliott of Gateshead. A number of friends from the Newcastle, Byker, South Shields, and Sunderland churches joined the Gateshead friends in their time of rejoicing. The addresses given were of an encouraging and inspiring nature, especially to the members of the Gateshead church, who are at present without a minister. During the evening excellent music was provided by Mrs. Williamson, Mrs. Robson, Messrs. Winter and Smith of the Church of Divine Unity, Newcastle. The visit of Mr. Rosling has provided the church with one of the most successful of its anniversaries, out of which much spiritual good has undoubtedly arisen.

The Liverpool Sunday School Society.—The annual meeting and soirée were held in the Hope-street Church Hall on Thursday evening, May 21, when there was a large gathering of teachers and friends. The Council's report, read by the secretary, showed a total of 1,775 scholars and 121 teachers in the twelve affiliated schools; the meetings held during the year had been well attended, and had proved very successful. In January the Society celebrated its jubilee, and in February a meeting of the Sunday School Association was held. The president (Rev. J. Morley Mills) gave a most interesting account of his visits to the schools during the year; he has not, as is usual, taken note of the class teaching so much as a general view of the schools; he was permitted to address the scholars, and afterwards held a conference with the teachers. He thought more attention might be given to the devotional services, at the opening and closing of school, and in many cases the sessions were too long, though excellent work was being done. Among the suggestions put forth at the various teachers' conferences were the interchange of superintendents and teachers, combined services for the schools in one district, such as was organised during the visit of the S.S. Association; also combined treats, as a means of creating more fraternal relations between the schools, and so strengthening our ranks. Mrs. Roberts, Miss Melly, Mrs. Haigh, Mr. Renshaw, Mr. Hughes, and the Revs. T. Lloyd Jones and J. L. Haigh took part in the discussion which followed.

London: Bermondsey.—The annual meeting was held on Thursday, May 21. It should have been in January, but the illness of Mr. G. Callow, the hon. secretary, necessitated its postponement. Mr. John Harrison was expected to take the chair, but was unavoidably detained in Paris. The Rev. T. E. M. Edwards kindly filled his place. The secretary's report was good and encouraging, and he was also able as treasurer to say that an increase of £8 had been made upon the previous year. The chairman, in commenting on the report, expressed the pleasure he felt at seeing Mr. Callow in his place again, and then proceeded with a few words of sympathy and encouragement to the congregation. The following resolution was moved by Mr. Crocker and seconded by Mr. S. Marks, "That the best thanks of the congregation be accorded to (1) the London and Provincial Assembly for its past assistance. (2) Mr. John Harrison for his personal interest and assistance, and (3) Rev. Jesse Hipperson for the faithful discharge of his duties during the past year." Mr. Hipperson, in acknowledging the resolution, gave some particulars of the work of the church. The average attendance at divine service for the year ending Dec., 1907, was 75; the Sunday-school 80; while the League of Comrades, Juvenile Club, and Dramatic Club had been well attended. Contributions to the church funds from the Saturday concerts, and Dramatic Club had covered the cost of lighting the church required by the various institutions during the winter. Commenting upon their present position, he saw no grounds for despondency, and appealed for continued support of the work.

Midland Sunday School Association.—The second quarterly meeting was held on Saturday, May 16, at Oldbury. The Rev. J. Worsley Austin presided. Representatives were present from Birmingham Old Meeting, Church of Messiah, Newhall Hill, Hurst-street, Fazeley-street, Small Heath, West Bromwich, Oldbury. Arrangements were made for the Annual Town Hall service to be held on Sunday, July 19. A report was presented of the Thousand Shilling

Fund, and it was announced that some 328 shillings had been contributed, mainly by Sunday-school teachers. The committee were requested to consider an appeal to be made to the Unitarian public of the Midlands to assist with the completion of the fund. The question of the formation of Teachers' Preparation Classes was fully discussed. The meeting was finally unanimous that the first thing to be done was to arrange for a course of addresses by some competent teacher on "The Principles of Teaching." After tea a paper was read Mr. R. A. Clarke on "Some light for Teachers from the mind of France." After quoting passages from Condorcet, Montaigne, and Rousseau, Mr. Clarke said the first lesson to be learned was that we must not interfere with mental freedom for the purpose of making church members. The child belongs to the world which is greater than any sect. Regarding order in our schools, Mr. Clarke suggested that in some schools there was too much marble majesty. "Excellent order, says the visitor, is maintained in this school," but some of our wise Frenchmen would ask whether you are keeping order at the expense of cheerfulness, freedom, and that affectionate vivacity, which rightly used would be so potent in the direction of character. A good hint for teachers anxious to succeed was that they should proceed by the path of sympathy rather than subjection. The place of poetry in education was commended. Referring to Joseph De Maistre, he said he might have done without Racine, and we can educate our children without Wordsworth or Shakespeare, but who having the opportunity would not enrich education with such wealth? In the discussion which followed, exception was taken to the benefits of the teachings of the French school of negative philosophy. Many of the teachers found that the natural vivacity of the scholars needed no repression. Much could be argued for the disciplinarian methods of our English teaching. One minister was a confirmed doctrinaire. He believed in teaching the children what he had found to be true for himself. Mr. Clarke was thanked very heartily for his paper, and the meeting concluded with hymn and benediction.

Northumberland and Durham Unitarian Christian Association.—The Spring Conference of the above Association was held on Monday, May 18, in Unity Church, Darlington. Spring Conference services were conducted in Unity Church on the previous Sunday by the Rev. W. H. Lambelle, of Middlesbrough, the President of the Association, who preached two admirable sermons to good congregations. The Conference opened its proceedings on Monday afternoon. The chair was taken by the President, who said that the Conference was founded in May, 1894, at his suggestion, when he was the missionary agent of the Association. The annual meeting of the Association was always held at Newcastle in October, and the Spring Conference was established in order that the Tees-side Churches should have an opportunity of being visited in turn by the Association. A comprehensive paper on "An Ideal Church" was read by the Rev. Alfred Hall, maintaining the ideal of the institutional church, but insisting on the vital importance of the devotional side of the church also, to give impulse, power, and true spirit to the activities undertaken. He advocated the establishment of Church Councils for the discussion of social questions, and for devising the means of forwarding reforms within and without the church. A discussion followed, opened by Mr. Tremain in a suggestive speech, and continued by Revs. W. Lindsay, A. G. Peaston, Miss Lucas, Mr. G. G. Armstrong, and Rev. W. H. Lambelle. Mr. Hall was cordially thanked for his stimulating paper. Miss. A. A. Lucas moved, and Mrs. G. G. Armstrong seconded, a resolution, which was carried unanimously, emphatically condemning the practice of vivisection, and calling upon the Government to abolish it entirely, "believing that the acquisition of knowledge is lawful only if the method thereof be in harmony with the principles of religion and morality, and that the pursuit of physical well-being must not be permitted to over-ride the higher interests of humanity." Mr. G. G. Armstrong moved a resolution recognising the enormous advantages which would follow a settlement of the education controversy on lines acceptable to all parties, and earnestly approving the expressed desire of the Government to secure such a settle-

ment. The meeting considered that essential conditions of such a settlement were the establishment of complete public control over schools maintained from public funds, and the abolition of all religious tests in the appointment of the teachers in such schools. This was seconded by the Rev. S. S. Brettell, and agreed to unanimously. A rider was then added on the initiative of Rev. A. Hall (there being four dissentients), expressing the opinion that the only practicable and permanent solution meeting the conditions named was the exclusion of all definite religious teaching from these schools. Miss Lucas proposed, and Rev. W. Lindsay seconded a resolution in hearty support of the Licensing Bill. The conference was of opinion that further provision should be made for the more efficient control of clubs. The resolution was passed unanimously. Tea followed in the Temperance Institute. The evening meeting was presided over by the President, and addresses were delivered by Mr. Lambelle, Rev. A. Hall, Mr. G. G. Armstrong, Rev. W. Lindsay, and Rev. S. S. Brettell. Solos were sung. Mr. John Harrison, of London, who had promised to attend as a deputation from the British and Foreign Unitarian Association, was unfortunately prevented from being present.

Scarborough (Farewell).—The Rev. Ottwell Binns concluded seven years of ministry at the Westborough Church, and preached his farewell sermons last Sunday, prior to his removal to Ainsworth. On the previous Friday evening a farewell party was held. After tea Mr. G. H. Harling, chairman of the congregation, presided, and expressed their regret at losing Mr. and Mrs. Binns. Mr. Thomas Kettle, the secretary, said that taken all round, the seven years of Mr. Binns' pastorate had been the most successful period in the history of the church. The chairman then presented Mr. Binns with a cheque as a farewell gift from the congregation. In responding, Mr. Binns gratefully acknowledged the gift, and the great kindness he had received from the members of the congregation while in Scarborough. He also spoke with pleasure of the friendship he had enjoyed with those belonging to other churches in the town. The Rev. A. G. Rogers, D.D., of the South Cliff Congregational Church, who had left his own annual meeting to be present at that farewell, made a very sympathetic speech, and as one brought up in Lancashire, said that Mr. Binns was going to a warm-hearted people, and concluded with some earnest words to the congregation, and good wishes both to them and to Mr. and Mrs. Binns. The Rev. J. Jones Vaughan, another Congregational minister, also spoke as a friend and near neighbour, and pleaded earnestly for a spirit of greater freedom and honesty. Other members of the congregation, and the Rev. W. Rodger Smyth, also spoke, and in conclusion Mr. Binns thanked the Sunday school teachers for their help in the good work. On Sunday afternoon, Mr. Binns was the recipient of a gift of books and a photograph of the church from the Sunday school teachers and scholars. On Monday, he and Mrs. Binns left for Ainsworth.

Sheffield: Upperthorpe.—A very successful bazaar has just been held here in aid of the land purchase scheme. It was opened on the first day by Sir W. B. Bowring, Bart., Liverpool, President of the British and Foreign Unitarian Association, and on the second day by a number of little children, who presented puises to Mrs. R. Stevenson. The amount realised was about £160, which will enable the committee to pay the deficit on the land and also the expenses of transfer, &c. Entertainments of various kinds were provided, and all passed off exceedingly well. Channing Hall was lent for the occasion by Upper Chapel trustees. Mr. Andrew King, secretary, was presented with a pair of pictures at the close of the bazaar in recognition of his services as secretary.

South Cheshire District Association of Sunday Schools and Congregations.—The eighteenth annual meeting was held at the Old Meeting House, Newcastle-under-Lyme, on Saturday, May 16; the President, Mr. T. H. Hill, in the chair. There was a good attendance of representatives from the Chester, Crewe, Nantwich, Newcastle, and Shrewsbury congregations and schools. A satisfactory report was presented by the Rev. H. Fisher Short, hon. secy., and adopted. The Rev. George Pegler was elected president, and the secretary was re-elected. It was decided to hold the autumnal meeting at

Nantwich, and the next annual meeting at Shrewsbury. It was also finally arranged to hold a musical festival, under the conductorship of the Rev. D. Jenkin Evans, at Matthew Henry's Chapel, Chester, on Wednesday, June 24. The question of Mission Work at Wrexham, in the Potteries, and the Associated Churches, was discussed, and the executive committee were instructed to deal with the matter at their next meeting. At the close, the following resolution, moved by the Rev. J. C. Street, was carried unanimously:—"That we thank the Government for their bold and statesmanlike Licensing Bill which deals so wisely with the terrible liquor traffic, and pledge ourselves as individuals and as an association to do all in our power to strengthen the hands of the Prime Minister in carrying it into law." Divine service was conducted by the Rev. J. Morley Mills, who delivered a stimulating sermon on "The Modern Discovery of the Child." After tea a conference was held, at which Mr. Arthur Orrell introduced the subject, "The Cultivation of the Devotional Spirit in our Scholars." A very interesting discussion followed, in which Miss Gittins, Mrs. Hill, Messrs. Hill, Boot, Smith, Mansell and Cooper, and Revs. J. C. Street, D. Jenkin Evans, J. Morley Mills, G. Pegler, and H. Fisher Short took part.

Swinton.—On Sunday, May 17, the jubilee of the dedication of the chapel for public worship by the late Rev. William Gaskell, was celebrated by services conducted in the morning by the Rev. W. McMullan, the present minister, and in the evening by the Rev. John Moore, of Hindley, a former minister, whose first charge was at Swinton. "Our Inheritance," was the title of his address, and he paid a fine tribute to the pioneers, whose efforts led to the building of that chapel. The Sunday school sermons were preached recently by the Rev. W. McMullan, an address to parents, teachers and friends being given in the afternoon by the Rev. H. Dawtry, of Higher Broughton. In the evening the chapel was crowded.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 31.

LONDON.

Aston, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, F. K. FREESTON. Anniversary Services. Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON. Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE. Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. COPELAND BOWIE. Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DALYN. Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP. Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT. Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. A. HURN. Half-yearly collections. Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS. Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A. Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW. Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH. Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER. Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS. Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON. Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A. Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE. Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS. Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A. Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. W. PIGGOTT. Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A. Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON. Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A. Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Mr. D. DELTA EVANS. Sydenham, School of Art, Venner-road, 7, Mr. R. BARTRAM. Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A. Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A. Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COX.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN. Whitsunday Anniversary, June 7th. Preacher, Rev. J. PAGE HOPPS. Luncheon, 1s. Tea, 6d., provided in the schoolroom. Visitors cordially invited.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Mr. J. A. PEARSON.

LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEW BRIGHTON and LISGARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.

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NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, D.D.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. S. H. STREET, B.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. T. J. JENKINS.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. D. RHOSLYN DAVIES, of Rawtenstall.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

PENTON.—On May 2, at 2, Cambridge-terrace, Regent's-park, N.W., the wife of Edward Penton, jun., of a son.

PEDDER.—On May 22, at 20a, Cheyne-walk, Chelsea, S.W., the wife of John Pedder, of a son.

DEATHS.

BURGESS.—On May 24, at The Square, Crawley, Sussex, Samuel Collier Burgess, aged 80.

RUSSELL SCOTT.—On May 27, at Darent Hulme, Shoreham, Kent, in his 71st year.

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KINGSWOOD CHAPEL, Hollywood. The Pulpit of this Chapel will fall vacant shortly. The Committee are prepared to entertain applications, which should be sent to the "Warden," Mr. I. HOWARD THORNTON, Hollywood, Birmingham.

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RIVINGTON CHAPEL.—The Annual Sunday School Sermons will be preached on Sunday, May 31, at 3 and 6.30 p.m., by the Rev. Chas. Travers, of Preston. Tea for visitors and friends between services, 6d. each.

PRESBYTERIAN FUND.

THE MANAGERS of the PRESBYTERIAN FUND give notice that they are prepared to award the following Scholarships, tenable from October, 1908.

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CENTRAL POSTAL MISSION & UNITARIAN WORKERS' UNION.

ANNUAL PUBLIC MEETING.

Essex Hall, Essex Street, W.C.

On THURSDAY, JUNE 11th
TWO O'CLOCK.

MISS TAGART in the Chair,

SUPPORTED BY—

Lady TALBOT, Mrs. TUCKER, Mrs. HODGSON PRATT, Mr. GOACHER, of Coalville; Rev. R. H. LAMBLEY, Mr. R. NEWELL.

Tea at 4 o'clock. All are heartily invited.

BAZAAR,

UNITY CHURCH SOUTH SHIELDS, November 25th, 1908.

Funds are urgently required to retain the service of a Minister.

Treasurer:—MR. T. F. BOLAM, 32, Marine Approach South Shields, who will be pleased to receive and acknowledge any assistance.

Minister—Rev. WM. LINDSAY.

CHANGE OF ADDRESS.

Rev. JAS. SHAW BROWN, Bethlehem Unitarian Church, has changed his address from 115, Thistlemount-terrace, Waterford, to The Mansion House, Newchurch-in-Rosedale, Lancs.

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"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

British and Foreign Unitarian Association

Anniversary Meetings WHIT-WEEK, 1908.

TUESDAY EVENING, 9TH JUNE.

THE ESSEX HALL LECTURE will be delivered by Professor Dr. Gustav Krüger (University of Giessen), on "Dogma and History." Sir W. B. Bowring, Bart., will take the Chair at 8 p.m.

Any Member of the Association who sends a stamped and addressed envelope to the Secretary, not later than Tuesday, 2nd June, will receive one Ticket (not transferable). Non-members of the Association may obtain tickets on payment of 1s.

WEDNESDAY, 10TH JUNE.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11.30 a.m. Preacher, Rev. R. Travers Herford, B.A. Collection in aid of the Funds of the Association.

ANNUAL BUSINESS MEETING at Essex Hall at 4 p.m., when the President will take the Chair. Reception of report, Election of Officers, Committee, and Council; Special Resolutions. Tea in the Council Room 5.30 to 6.30.

PUBLIC MEETING at Essex Hall at 7.30 p.m. Opening Address by Sir W. B. Bowring, Bart. Speakers:—Mrs. Hodgson Pratt on "Religion and Peace"; Rev. C. J. Street, M.A., LL.B., on "Religion and Temperance". Mr. John Ward, M.P., on "Religion and Labour"; Miss Edith Gittins on "Religion in the Family"; Rev. Matthew R. Scott on "Religion and the Man in the Street."

THURSDAY, 11TH JUNE.

DEVOTIONAL SERVICE at Essex Hall at 10 p.m., conducted by Rev. J. Arthur Pearson.

PAPER at 10.30 a.m. by the Rev. W. Whitaker, B.A., on "The Changing Social Base and the Future of our Churches." The Paper will be followed by Discussion.

MEETING on Women's Work in connexion with our Churches, when the formation of a League of Unitarian Women for practical Missionary work and social intercourse will be considered. The Chair will be taken by Lady Bowring at 12 o'clock.

CONVERSAZIONE at the Portman Rooms, Baker Street, W. The President and Lady Bowring will receive from 8 to 8.30. Tea and Coffee from 8.30 to 10.30. At intervals during the evening the "Royal Blue" Band will provide Music. Tickets, 1s.; on and after 10th June, 2s. Evening Dress is generally worn, but it is optional.

FRIDAY, 12TH JUNE.

MEETING of the Representatives of District Societies and Unions to confer about Missionary Work, the welfare of our Churches, and the relation of the Association to other organisations. The Rev. Charles Roper, B.A. (Chairman of the Home Mission Sub-Committee), will take the Chair at 10.30 a.m. The proceedings will close at 12.30.

The President and the Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-week Meetings.

Tickets from the Secretaries of Congregations in London, and at Essex Hall.



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THE SUNDAY SCHOOL ASSOCIATION. (FOUNDED 1833.)

THE ANNIVERSARY MEETINGS

Will be held on

TUESDAY, 9th JUNE, 1908.
LUNCHEON at the Holborn Restaurant,
AT 1 O'CLOCK. TICKETS 2s. 6d.

THE ANNUAL MEETING

will be held at

ESSEX HALL at 3 o'clock.

MISS EDITH GITTINS,
President, in the Chair.
Afternoon Tea will be served at 4.15.

CONFERENCE

At 4.45.

Opened by Rev. A. COBDEN SMITH,
on
"THE MAKING OF A SUNDAY SCHOOL."
To be followed by Discussion.

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